App. F. IX-4

Previous References. 1940. (Gen. L

File No. 27 — Lo
Serial Nos. 5 — 13

Later References.
Cu W — Lo (14-15)

PRESERVED

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 9

Part B for December, 1940.

SUBJECT.

Resolutions of the Nayi Brahman Sabha, B. Lore re the change of the nomenclature of the Nayinda Community to Nayi Brahman

(Gl 9.) G 10958 D 10/6/40.

To Sriman M. Lavakumar Das
General Secretary of the Nayi Brahman
Sabha B. Lore

Forwards a copy of the decision of the Govt. in the matter communicated to the Gl. Secretary of the mahaSabha. Lahore on 22. 6. 40.

T. Bhangamma
8/11/40.

Resolution of the Nayi Brahman Sabha,

...cial and Revenue Secretariat	File No.	of 194	2152 Gm	[App. F. III-2

Serial No.

From Mrs Lavakushal Das.
Honorary Secretary.
Nayi Brahman Sabha, Bangalore

Forwards a Copy of the Resolution of the Nayi Brahmana Sabha, Bangalore held on 19/10/40 with a request to issue necessary instructions in the

1) The requests as contained in the Resolution are that "Nayi-Brahman" may be accepted as indicating the general term of the caste and orders issued for tabulating the caste as such at the forthcoming Census as a separate caste

In making the above requests, the Sabha Supports the Resolution No. 15 of the Executive Council of the Akhila Bharatiya Nayi-Brahman Maha Sabha, Benares held on 4/8/40 at Cawnpore wherein it is stated in para (4) that the English and Persian words (viz Barbers and Hajams) used for the Community of Nayindas are no Caste names, that the latter term is insulting, that they do not convey the traditional profession of the Caste, that the terms could not be accurately used for all the 37 banks of people all over India, who do not profess shaving etc. and that they want a Common name for the whole Community.

2) In this Connection, it may be stated that a Representation had been brought up for discussion at the Dasara Session of the R.A. in October 1940 by one Mr. S.C. Beluriah (R.A. Member) praying that the name "Nayinda" may be changed to

Flag V

NOTE—Contn. Sheet.

Resolutions of the Naiji Brahman Sabha, Bangalore

Secretariat File No. 27 2152/G 22 of 1940. General and Revenue Secretariat

Serial No.

? Nayanija

~~Nayinda~~. The Secretary (X) Note given as a reply to this was that in all the previous Censuses the Community had been recorded as Nayinda and that there was no reason to change the name as proposed.

3) The name Naiji Brahman may also be confused as a Subcaste under Brahman Community.

4) ~~It~~ If approved, ~~the~~ the above resolutions will be forwarded to the Census Supdt for a report ~~for disposal~~. Draft ~~forwarding letter~~ and a draft ~~reply~~ to the Hony. Secretary are submitted.

BRS 27/11.

5) Dr submitted before Hon Secy 28/11

27/11

Dept Secy

6) C. 30/11

7) Issue 6/12/40

No G. 5023 / dated 6.12.40.

To Mr Lavakushal Das,
Hony. Secretary, of the Sabha
Bangalore.

Acknowledges receipt of his letter

No. G 5022 / dated 6/12/40.

To The Census Supdt

Forwards the above petition and calls for a Report.

From the Census Supdt

No 8892 dated 16.12.40.

Forwards a report on the petition together with his opinion.

Hag K

SECY. DEPT. 28. NOV. 1940 GOVT OF MYSORE

TYPING SECTION

Resolution re the Nayi Brahman Sabha Bangalore

General and Revenue Secretariat | Census File No. 27 215 & 2842 of 1940 | [App. F. III-2

Serial No.

8) The Census Supdt has stated that the members of Nayinda (Barber Community) have returned themselves by several names (mentioned in para 1 of the P.U.D) in the previous Censuses and on none of those occa have they returned themselves as Nayi Brahmins in any part of the State.

9) In the pamphlet enclosed with the petition a letter dated 19/9/30 (X) from the Under Secretary to Govt of India is referred to in which the Secreta of the Mahasabha is informed that instructions h been issued to the Census Supdts to accept the returns of those who call themselves as Nai Bra

Flag D.

10) The Census Supdt invites reference to the principle followed in the disposal of requests for chan of names of Communities (Para 346 (X) of the Census Report - Part I.) and the opinion of the then Cen Superintendent (1931) (Mr M. Venkatesa Iyengar); he also suggests that the return of the Caste at the next Census may be awaited before passing orde on the request of the Association. If there are a large number of the members of the Community retur themselves as Nayi Brahmins, there would be some justification for the adoption of the term now proposed.

Flag E. (of the Census Report to be placed in the file.)

A

11) Submitted for Orders. re A -

BRR EO/1 by 10/1

SECY. DEV. DEPT. 11. JAN. 1940 GOVT OF MYSORE

U.L 10.1.41

12

Div Supdt) The request seems absurd if it is suggested that the Nayinda is a Brahmin caste. If this

NOTE—Contn. Sheet.

Resolutions of the Nayi Brahman Sabha
Bangalore

File No. 1642 of 194 | General and Revenue Secretariat

Serial No.

not suggested it is misleading. Even if the Nayindas as a result of propaganda return themselves in large numbers as Nayi Brahmanas it may not be desirable to use the name in Census statistics.

MD
13/1/41

Secd Member)

13) /Ellis/ MD 15/1

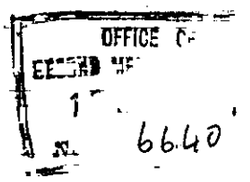
Dewan

14) MD 16/1/41 MD 16/1/41

15) Submitted with a draft reply to the Hony. Secretary of the Nayi Brahman Sabha.

BRP 20/1/41 MD 20/1

16) MD 21/1



No G. 6590 dated 24/1/41.
Sriman Lavakushal Das.
Hony. Secretary. Nayi Brahman Sabha.
Bangalore

States that Govt regret they cannot accept the proposed change of the name of the Nayinda Community to Nayi Brahman.

No G. 6591 dated 24/1/41
Fds copy of the above to the Census Supdt.

Resolutions of the Nayi Brahman Sabha, Bangalore re: Change of the nomenclature of the Nayinda Community to Nayi Brahman

General and Revenue Secretariat | File No. — of 194 . 2802 V — 3255 V — 3377 [App. F. III-2]

Serial No.

From the Gen. Secretary.

Gen 2/229 dated 29/1/41 From the Nayi Brahman Sabha, Bangalore

Diary No. 3255

Requests that the Census Supdt. may be instructed to accept "Nayi Brahman" as the general term for the members of the Nayinda Community during the ensuing Census.

Diary No. 3377

From the Private Secretary to H.H. the Maharaja.

No. 3376/ dated 20/1/41.

Forwards a petition dated 15/1/41 from the Gen. Secretary, Akhila Bharatiya Nayi Brahman Mahasabha, Lahore on the above subject.

17) Orders have already been issued in the matter stating that the proposal for changing the name of the Community to "Nayi Brahman" cannot be accepted. (M.G. 6590/Cens. 27-40. dated 24/1/41)

Flag 'A'

Reference is invited to para XVII - page 317 Vol. XXV Part I - Report Mysore.

(copy put up)

18) If approved, a copy of the above will be forwarded to the Gen. Secretary of the Sabha at Lahore. Submitted in a draft.

Dr appd
Sey 31/1

Dept Sey)

19) Noted
We have given a reply to the representation of the Mysore here

Ind
31/1/41

20) Submitted for orders if the papers may be filed.

21) The General Secretary to the above Madras has again addressed Govt. requesting for a rep

DEOY. DEV. DEPT. 31. JAN 19

NOTE—Contn. Sheet.

Resolutions of the Nayi Brahman Sabha

File No. 3377 — 3548 GM of 194 | General and Revenue Secretariat

Serial No.

Reference is invited to the letter dated 28/1/31. (X)

P.U.D

BRS 22) No further action necessary 6/1 My 6/2

23) Perhaps the draft letter to the Secy of the Sabha @ Lahore may be approved since it will bet at rest further Correspondence from him.

Secy DE / DEPT. 10 FEB. 1941 GC MYSORE

Secy DE 10/2

Secy DE) 24) Yes 9/2

25) Issued 9/2

No. G. 7215/ dated 19.2.41

To. Shriman Revata Prasad Sha.
General Secretary of the Sabha
Lahore

Forwards a Copy of the endorsement issued on a similar representation from the Honorary Secretary of the Nayi Brahman Sabha, Bangalore.

No. G. 7216/ dated 19.2.41

Copy to the Census Superintendent.

From the Gen. Secretary.
Akhila Bharatiya Nayi Brahman Sabha
Lahore

Requests reconsideration of their request and issue of orders as done by the Govt of India, accepting the recording of their caste as "Nayi-Brahman" at least of those who call themselves as such.

24) Reference is invited to para 3 of the P.O.D. (X) wherein the General Secretary of the Mahasabha states that the name Nayi Brahman is not

Flag H

Recommend of the Akhila Bharatiya Nayi Brahmin Mahasabha
Change of name of the Nayinda Community to Nayi Brahmin

3548 C—3974

General and Revenue Secretariat | Cons. File No. 27 of 1940 | Gen. [App. F. III-2

Serial No.

misleading and that the proposed change in the name has been rejected on communal prejudice.

25) Submitted for orders with reference to para 12 of the note above, if the General Secretary (may be of the Table) that Govt regret the orders already Communicated cannot be reconsidered.

B&C
1943/41/3
10-3

26) The file may perhaps be sent U.O. to the Census Supt for favour of remarks.

Deed Dey 14/3

27) Yes
1943/41/3

28) Forwarded, with Compliments, to the Census Superintendent in Mysore for favour of remarks.

C. V. Narasimha Char
for Secretary to Government
P&C Development Dept

UO 218/40-41
dated 19-3-41

5360

30

14/132
Date

Returned with compliments.

29) "Nayinda" is as good a name as "Nayanaya" or "Nayi Brahmana"; and it cannot be said that "Nayinda" is an insulting term or occupational term like "Barber" or "Hajam." The main ground urged for change of name, viz. that does not exist in the State of Mysore [this also Bombay] has many low caste communities "Nayinda Brahmana" in Mysore as per Census. This does not appear to be, strictly,

SECY. DEV. DEPT
21 MAR. 1941
MYS

NOTE—Contn. Sheet.

Resolutions of the "Nayi Brahman Sabha."

File No. / of 194 . | General and Revenue Secretariat

Serial No.

Sufficient reasons to reconsider the order already passed

Census Supdt

30) The Mahasabha's letter 21/3/41 & the C.S.'s note 20.3.1941 are for perusal. These Northern Indian people also do not know the Nayi Brahmans in the Kannada land & would be understood as dog Brahmans & are and like Nayi & ode the word is likely to convey a sense of inferiority

Sd
21/3/41

Sec'y/Member

31) Please do the enquiries
Can we
to at A once
Reported
& Returned ?

Sd

32) By Messenger C.S.

Sd
21/3/41

33) Submitted with a draft. i

34) Sd 26/3

25/3.

No. G. 8663 dated 29/3/41

To the Census Supdt

Calls for the information as to how many have called themselves as Nayi Brahmans in Mysore in this Census.

OFFICE OF THE SECOND MEMBER OF COUNCIL. 21 MAR 1941 No. 9275

TYPING SECTION 26 MAR 1941 GEN. & REV. SECTT.

Resolutions of the Varji Brahman Sabha.

3974 C — 4689

General and Revenue Secretariat | Census File No. 27 of 1940. | [App. F. III-2

Serial No.

From the Census Supdt in Mysore.

No. 14372 dated 3/4/41

States that the information is not available now but it can be furnished only after the sorting of castes is over.

35) Submitted with reference to para 31 supra. It is for orders if the General Secretary of the Mahasabha may be informed as per Census Supdt's Opinion contained in his D.O. note in para 29 supra - portion marked in red ink, and that Govt do not see sufficient reasons to reconsider the orders already passed in the matter

BRS 8/4. 8/4

36) A may be done

Dept Rep) 8/4

II no Member) 37) 9/4

38) file

- 14.4 - 14/4

39) Submitted with a draft for approval

BRS 17/4 17/4

Dept Rep) 18/4

40)

41) Issue 18/4

No. G. 9464 / dated 22.4.41

To Shriman Revati Prasad Sha. Gen. Secy. Akhila Bharatiya Varji Brahman Mahasabha, Lahore

NOTE—Contn. Sheet.

COUNCIL. A.217 41

BEOY. DEV. DEPT. 18 APR. 1941 GOVT OF MYSORE

Change of the Nomenclature of the Nayinda Community to Nayi Brahmans.

4689b—5453

Ker. File No. 27 of 194 G.M. | General and Revenue Secretariat

	Serial No.
States that Govt do not see sufficient reasons to reconsider their Orders. and adds that the	
ans grounds urged for Change of Name do	
not exist in the Mysore State.	
No. G. 9465/ dated 22/4/41	
To The Census Supdt.	
Forwards Copy of the above	
No. 27 dated 12. 5. 41	
From the Hony Secretary	12
Nayi Brahman Sabha. Bangalore.	
Forwards a Copy of Resolution No 26 dated 11.5.41	
of the Sabha praying for a reconsideration of the	
decision of Govt in the matter and issue of favourable	
orders.	
42) Recently, the General Secretary of the	
Akhila Bharathya Nayi Brahman Mahasabha,	
Lahore, (of which the Nayi Brahman Sabha of	
Bangalore is a Branch), was informed that Govt	
do not see sufficient grounds to reconsider	
their orders. It would be enough perhaps if a	
Copy of this letter (vide sl 17 supra) is sent to	
the Honorary Secretary of the Sabha, Bangalore.	
43) Draft submitted for approval	
BKS 30/5.	
by 30/5	
44) (Dept Secy)	
(Member)	
45)	

SECY. DEV. DEPT. 30 MAY 1941 GOVT MYSORE

OFFICE OF THE SECOND MEMBER OF COUNCIL. - 3 JUNE 1941 No. 12546

Change of the nomenclature of the Navinda
5453 Community to Nayi-Brahman

General and Revenue Secretariat | G. File No. | of 194 | [App. F. III-2

Serial No.	
13.	No. G 10958-Genl. dated 10/6/41 To Srimahan M Lavakushal Das Gen Secretary of the Sabha B'tore Forwards copy of the decision of Govt in the matter communicated to the General Secretary of the Mahasabha, Lahore in sl 11 supra.

B/
Assimilated from the RA to service file
RA to Min.
Sd/- M/P

NOTE—Comm. Sheet.

Census-22 S Gpm 2152

Fr[illegible]h Lavakushal Das
S[illegible]cretary,
[illegible] Lindly Cottage Road,
Fraser Town, Bangalore.

184
20.10.40

Census 11/11

OFFICE OF THE DEWAN OF MYSORE
Date 9:11:40
Regn. No. 1467

GENERAL SECRETARIAT
11 NOV. 1940

Gpm
General Secretariat
Kindly compliance

NAYI BRAHMAN SABHA, BANGALORE CITY.

Subject RESOLUTION.

Secretariat 9/11/40

PRIVATE SECRETARY
TO THE DEWAN OF MYSORE

Sir

I have the honour to communicate a copy of the Resolution of the Nayi Brahman Sabha, Bangalore, passed in the Public Meeting, held on the 19th Oct 1940, and to request that necessary instructions may kindly be issued in the matter, as required in the Resolution No. 25. dated 19-10-40 of the Sabha, attached herewith.

Reg 7

I have the honour to be,

Sir,

Your most obedient servant,

Lavakushal Das

Hon. Secretary,

Nayi Brahman Sabha, Bangalore.

1. The Private Secretary to H. E. The Viceroy & Governor General of India, Delhi.
2. Hon'ble Census Commissioner for India, New Delhi.
3. The Private Secretary to H. E. The Governor of Madras.
4. The Superintendent of Census Operations, Madras.
5. The Private Secretary to H. H. The Maharaja of Mysore.
6. The Dewan of Mysore, Bangalore.
7. The Superintendent of Census Operations Mysore, Bangalore.
8. Hon'ble The Resident, in Mysore, Bangalore.
9. The Collector, C.M.Station, Bangalore.
10. The Superintendent, of Census, C & M Station, Bangalore.
11. S. C. Beluriah. Esqr., Representative Assembly Member (Nayinda Community) Hassan.
12. Shri Swami Venkataramiah, Jaganth Mutt, Mysore.
13. The General Secretary, Akhila Bharatiya Nayi-Brahman Mahasabha, Benares. (comp: Wasehowali, L A H O R E).

Nayi-Brahman, Bangalore.

Dated 19-10-1940.

R E S O L U T I O N.

Resolved that the Nayi-Brahman Sabha, Bangalore, whole heartedly supports the Resolution No.15 of the Executive Council of the Akhila Bharatiya Nayi-Brahman Mahasabha, Benares held on the 4th August 1940 at Cawnpore and sent to Government and Census officers, by the General Secretary of the Mahasabha on 30-8-1940, and earnestly requests the Government and the Census officers to accept "Nayi-Brahman" as the general term of the caste and to tabulate caste as such in the census papers and to issue orders as required in the resolution of the Mahasabha".

2. It has also been unanimously accepted in the public meeting of the Nayi-Brahman Sabha of Bangalore, that the Sabha which represents the population of Barber community of the Mysore State and the community which is called with the scheduled name as "Nayinda" be in the forthcoming census of 1941 be scheduled under a separate sect as "Nayi-Brahman" as resolved by the Akhila Bharatiya Nayi-Brahman Mahasabha, Benares, (The All India Association of the Nay-Brahman Community) (copy enclosed). It is requested to move the Government and the Census Superintendent of Mysore State to issue orders accordingly to all Census officers in the state to note Nayi-Brahman to the Members of Nayinda, Barber or Arya Nayanajakashtriya, if these terms are given by the members of the Barber community of the state".

A.V. Narayanaswamy
President,
Nayi-Brahman Sabha, Bangalore.

Akhila Bharatiya Nayi-Brahman Mahasabha.

Machhowali, LAHORE,
Dated the 30th August, 1940.

Sir,

The following resolution was unanimously passed by the Executive Council of the Akhila Bharatiya Mahasabha held at Cawnpore on the 4th August, 1940:-

RESOLUTION NO. 15.

Resolved that in compliance with the Resolutions of the Akhila Bharatiya Nayi-Brahman Mahasabha, the All-India Representative Association, constituted of the local, district and provincial Nayi-Brahman Associations throughout India, the Executive Council of the Mahasabha request the Government of India, the Local Governments, the Census Commissioner for India and the Superintendents of Census Operations in the provinces and the states as follows:-

1.(a) There was no common term for our caste, spread all over India, numbering over 37 lacs and known under diffeerent epithets in different provinces, and therefore the English term "barber" was sometimes used for the purpose

(b) The vast propaganda of the Mahasabha made the term "Nayi Brahman" so popular that a good number of our caste people in each province was returned under the term, and so the Census Commissioner for India in his "Census of India 1931" Vol. I Part II on pages 178 and 464, accepted it as the general term of the caste.

(c) Therefore the Mahasabha request the Governments and Census officers that the term "Nayi Brahman" be taken in Reports, Tables and other papers of the Census as the general term of the caste.

2. Those of our caste persons desiring to be returned as "Savita Brahman" or "Savitri Brahman" be allowed to be so recorded, as done on the last census (vide "Census of India 1931" vol. V. Part 1 page 427 and Part II page 238) and the term be taken as the sub-caste of "Nayi-Brahman."

3. It is to be specially noted and orders to this effect ought to be issued that the Government of India's clear orders are to record "Nayi-Brahman" as a separate caste (a copy of the order is filed herewith), and not as $\frac{\text{Brahman}}{\text{Nayi}}$, $\frac{\text{Nayi}}{\text{Brahman}}$, or Brahman-Nayi. The last three are wrong expressions.

4. Barber' and 'Hajjam' are English and Persian professional terms and the latter is insulting as well. They are no caste names. They neither convey the sense of other traditional progessional of the caste, nor they could be used for many lacs of our caste-people, who do not profess shaving. Moreover the caste-names are not or ought to be translated. Therefore it is impressively requested that use of these two terms as caste-names should be dis-allowed.

P. T. O.

5. Unless the Hindu Society removes the differences of high and low from its mind, word, and action, and unless the depressed and backward classes reform themselves and keep fair with other sister communities, till then omission of caste from census records would render them helpless to trace their social educational civil and other progress or otherwise, and thus stop the communal awakening and progress of the backward communities. The Mahasabha, therefore, strongly opposes all the supporters, who advocate the cause of returning no-caste in this census.

Expecting to hear about favourable orders being issued at an early date.

I beg to be,
Sir,
Your most obedient servant

General Secretaty.

Appendix F G—1]

1 draft

SUBJECT.....

.....

.....

Section Censurs

File No. 27—40

Serial No. -

Diary No. of letter replied to.....

No. G. 5023.

To

General and Revenue Secretariat

( )

the *19*

Mr Lavakushal Das,
Hon. Secretary,
No. 11, Lindy Cottage Road,
Fraser Town, Bangalore

Date of issue 6/12/40

Signed by MV. C&SC

Sir,

I am directed to acknowledge receipt ~~with reference to~~ your letter dated 8.11.40 addressed to the Dewan, forwarding a Resolution passed by the Nayi-Brahman Sabha, Bangalore city in the matter of Changing the Name of the Community to "Nayi-Brahman" and Tabulating the Same separately at the forthcoming Census; ~~I am directed to state the petition together with its~~

List of enclosures.....

Copied by.....

Examined by.....

P.T.O

enclosure has been forwarded to the

Census Supdt. in Mysore.

I have etc.

for Secretary to Govt
Dev Dept.

BRS
27/11.

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

General and Revenue Secretariat

Bangalore, Dated, 6th December 1940.

No. G.5023/Educn 27-40

From

The Secretary to the Government of His Highness the Maharaja of Mysore,
Development Department.

To

Mr. Lavakushal Das,
Honorary Secretary,
No.11, Lindly Cottage Road,
Fraser Town, Bangalore.

Sir,

I am directed to acknowledge receipt of your letter dated 8th November 1940 addressed to the Dewan, forwarding a Resolution passed by the Nayi-Brahman Sabha, Bangalore City in the matter of changing the name of their community to "Nayi-Brahman" and tabulating the same separately at the forthcoming census.

I have the honour to be,
S i r,
Your most obedient servant,

C. S. Srinivasa Char
for Secretary to Government
Development Department

NDA.2

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

General and Revenue Secretariat.

O. G 5022/Secl3.

Dated Bangalore, 6th December 1940.

Official Memorandum.*

The accompanying Petition Registered No.2152/G.M. dated 8th November 1940 addressed to the Dewan and received at the General and Revenue Secretariat from the Honorary General Secretary, Nayi-Brahman Sabha, Bangalore, with a request to issue necessary instructions in the matter of changing the name of the community (now known as "Nayindas") to "Nayi-Brahman" and tabulating the caste separately as such is forwarded, with compliments, together with its enclosures* to the Census Superintendent in Mysore for favour of a report.

By order,

for Secretary to Government
Development Department

*To be returned with reply.

NDA. 2

App. F. G. 9]

L d 4/6

GOVT. OF H. H. THE MAHARAJA OF MYSORE.

Census 27-40-6

GEN. & REV. SECRETARIAT.

OFFICIAL MEMORANDUM.

No. G 5022/L13 § 6/12/40.

The accompanying Petition Registered No. 2152 dated 8.11.40. addressed to the Dewan and received at the General and Revenue Secretariat from the Honorary General Secretary, Nayi-Brahmana Sabha, Bangalore, with a request to issue necessary instructions in the matter of changing the name of the Community (now known as Nayindas) to "Nayi-Brahmana" and Tabulating the caste separately as such.

To be read with reply.

with compliments, is forwarded, together with its enclosures to the Census Supdt in Mysore for a report. A copy of the reply sent to the petr may also be sent to this Office for reference.

By Order,

for Secretary to Govt.
Rev Dept.

BANGALORE,
.....19.....

BRS 27/11.

[P. T. O.

WD 0526—GPB—3,750—25-1-37

ಅರ್ಜಿದಾರ್ ..... ತಾಲ್ಲೂಕು

..... ಹೋಬಳಿ

..... ಗ್ರಾಮದಲ್ಲಿರುವ

.....ಗೆ

ಇಂಡಾರ್ಸ್ಮೆಂಟು

.....

.....

.....

.....

.....

.....

.....

ವಿಷಯದಲ್ಲಿ ನೀವು ಗುಜರಾಯಿಸಿಕೊಂಡ .....

ಮರುಮಿನ ಅರ್ಜಿಯನ್ನು .... ಬಗ್ಗೆ

.....

.....ರವರ ಬಳಿಗೆ ಕಳುಹಿಸಿದೆ.

ಬೆಂಗಳೂರು

By Order,

Secretary.

No. 8892 - Exec :1

OFFICE OF THE CENSUS SUPERINTENDENT IN MYSORE.

Dated Bangalore, 14th December 1940.

Census. 27- 40 - 7

FROM

P. N. KRISHNA RAO, ESQ., M.A.,
CENSUS SUPERINTENDENT IN MYSORE,
BANGALORE.

To

Charles E Noronha, Esq., M.A.,
Secretary to Government,
Development Department,
Bangalore.

Cenom

GEN. & REV. SCOTT * 17 DEC. 1940 GEN. MIS. BRANCH

SIR,

Subject: Changing the name of the community now known as 'Nayinda' to Nayi- Brahman'

With reference to O.M.No.G.5022/Census 27-40- dated 6th December 1940 forwarding the petition received from the Hon. Secretary, Nayi-Brahman Sabha, Bangalore in the matter of changing the name of the community now known as 'Nayinda' to Nayi-Brahman, in the Census Tables, and calling for a report on the proposal, I have the honour to state that the population f the Barber community with its various sects and sub-sects has been tabulated under the name 'Nayinda' in all the previous Censuses. The following are the several names by which the members of the community have returned themselves at the previous Censuses:-

1. Bhajantri,
2. Hajama,
3. Kelasi,
4. Mangala,
5. Nayanaja Kshtriya.
6. Morasu,
7. Nayana,
8. Nayanaja,
9. Reddibhooma,
10. Telugu Reddi,
11. Uppina,
12. Silavantha,
13. Gundajagata,
14. Kudipaita,
15. Nadigaru, etc, etc.,

At none of the previous Censuses the members of the community have returned themselves as 'Nayi-Brahmins' in any part of the State.

2. In the year 1930 the Akhila Bharatiya Nayi Brahman Mahasabha, Benares, seems to have submitted a representation to the Government of India in the matter of tabulating the population of the community under the name 'Nai-Brahman' in the Census Tables. The printed pamphlet which forms an enclosure to the petition marked Appendix A contains the letter of the Under Secretary to the Government of India dated 19th September 1930, in which it has been stated that "Instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai Brahmans for Census purposes etc.," In the all India Census Tables for 1931, the total population of the community for India appears against the name 'Nai-Brahman', while the population for the several Provinces and States appear against the respective local names adopted by them. No British Indian Province or any of the Native States seems to have adopted the name Nai Brahman for tabulation purposes in 1931.

Flag D

3. A representation from some members of the Nayinda community about showing their community as Nayi Brahmans in the Census tables of 1931 had been received and the principle followed then for the disposal of requests of that nature is contained in para 346 of the Census Report-Part I. Mr. M. Venkatesa Iyengar, the then Census Superintendent has stated as follows:-

Flag E

"Requests of this kind come up at the time of each Census.

It does not seem to be realised by the persons who make such requests that the Census is a record of existing conditions and that it makes no attempt to grade people by their class. For the purpose of the Census no caste is either higher or lower than another. The difficulty in accepting a new name for the Census tables arises from the fact that too many and too frequent changes from Census to Census would make the statistics collected of no use. Also when a community not generally considered as a Brahman or Kshatriya community wants to adopt name that makes it appear as a sub-caste among Brahmins or shatriyas, the proposal is rejected. When any community has roposed to adopt a new name which is not misleading in this anner it has generally been adopted.

4. There is much force in the view expressed by Mr. enkatesa Iyengar Changes in the names of communities are roposed and agitated for by only a few of the members of a ommunity who constitute themselves as leaders and sometimes orm Associations as representing the community as a whole. vast majority of members of the community will not often be he members of such Associations and the bulk of the population will not even be aware of the existence of the Associations and much less about their activities. In regard to the change of the name of the Nayinda community to Nayi Brahmin, which is now under consideration it may be said that at the last Census hardly any member of the community returned himself as Nayi Brahmin and even at the present Census it is doubtful whether any considerable number would do so. The instructions about recording the caste is that the caste of a person should be recorded exactly

as he gives it out. If a considerable number of members of the Nayinda community return themselves as Nayi Brahmins at the ensuing Census there would be some justification for adopting that name for tabulation purposes. Otherwise the change would be uncalled for. It seems therefore desirable to await the return of caste at the next Census before passing orders on the proposal of the Association.. The petition received with your letter under reference is herewith returned.

I have the honour to be,

Sir,

Your most obedient servant,

Census Superintendent.

Appendix F G—1]

SUBJECT.....

.....

.....

Section Census

File No. 27-40

Serial No. 8

Diary No. of letter replied to.....

No. G. 6590

To

General and Revenue Secretariat

( )

the *19* .

Sriman Lavakumar Das,
Honorary Secretary,
Nayi Brahman Sabha,
No. 11, Lindly College Road, Fraser Town Bangalore

Date of issue 24/1/41

Signed by Mr. C.S.S.C

Sir,

With reference to your letter No 184 dated 20.10.40 forwarding copy of the Resolution of the Nayi Brahman Sabha, Bangalore at a meeting held on the 19th Oct 1940 in the matter of the tabulation of the Community at the ensuing Census and Change of the from "Nayinda" to "Nayi-Brahman" nomenclature, I am directed to State that Govt regret they cannot

P.T.O

List of enclosures.....

Copied by .....

Examined by .....

Accept the proposals as the proposed change in the name would be misleading

J. Layfield etc.
by
Secretary to Govt
Def Deptt

G 6591.

Copy to the Census Supdt in Mysore, with reference to the correspondence ending with letter No. 8892 dated 16/12/40.

By order
by
Secretary to Govt
Def Deptt

BLS
20/1/41.

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

General and Revenue Secretariat.

No. G.L590/Census 27-40 *Dated, Bangalore,* 24th January 1941.

FROM

The Secretary to the Government of His Highness the Maharaja of Mysore.

Development Department.

To

Srimahan Lavakushal Das,
Honorary Secretary, No.11, Lindly Cottage Road, Frazer Town.
Nayi Brahman Sabha, Bangalore.

Sir,

With reference to your letter No.184 dated 20th October 1940 forwarding a copy of the Resolution of the Nayi Brahman Sabha, Bangalore at a meeting held on the 19th October 1940 in the matter of tabulation of the community at the ensuing census and change of the nomenclature from "Nayinda" to "Nayi-Brahman", I am directed to state that Government regret they cannot accept the proposals as the proposed change in the name would be misleading.

I have the honour to be,

Sir,

Your most obedient servant,

Sd/- M.Venkatesa Iyengar,
Secretary to Government,
Development Department.

Memo No. G.6591, Dated, Bangalore, 24th January 1941.

Copy of the above is forwarded, with compliments, to the Census Superintendent in Mysore with reference to the correspondence ending with letter No.8892 dated 16th December 1940.

By Order,

for Secretary to Government,
Development Department.

Mr. E. da Costa, M.A. (Oxon.),
Private Secretary.

GM 3255

Bangalore,

14th January 1941.

M. 1121 Secs

Dear Sir,

The Dewan has asked me to acknowledge the receipt of your letter of the 10th instant and its enclosures in regard to the suggestion that the members of the Nayinde community be referred to as "Nayi Brahmans" in the forthcoming census. The letter is being passed on to the Development Secretary to Government for necessary action.

Yours truly,

E. da Costa
14/1/41

For favourable recognition
DEV SG
15/1

The Provincial Secretary,
Mysore State Nayi-Brahman Sabha,
11 Lindly Cottage Road, Fraser Town,
BANGALORE EAST.

Rec'd 15/1
15.1.41

All Communications to be addressed to the Secretary.

Tel. Address:- "Nayi-Brahman"

ESTD. 1932.

NAYI-BRAHMAN SABHA, BANGALORE.

AFFILIATED TO

Akhila Bharatiya Nayi-Brahman Mahasabha, Benares.

(The All-India Association of the Nayi-Brahman Community.)

No. Gen-2/229

Date 10th Jany 19 41

From

SRIMAHAN

M. LAVAKUSHAL DAS, B.S.M., V.M.

Genl. Secretary.

11 Kindly Cottage Road, Jnana Jyoti, Bangalore Cantt.

To

Amin-Ul-Mulk

Sir Mirza M.Ismail, K.C.I.E.,

O.B.E., C.St., J.,

Dewan of Mysore,

Bangalore.

Subject:- To accept "Nayi-Brahman" as the general Term of the caste and tabulate the caste as "Nayi-Brahman" to the members of the Nayinda community at the forth-coming Census 1941.

Sir,

In submitting herewith the following records and the Government of India's orders & orders from Indian States, under which Nayees were recorded as "Nayi-Brahmans" throughout British India and States, I have the honor to request you to kindly issue orders to the Census Superintendent, in Mysore, Bangalore, to accept "Nayi-Brahman" as the general term of the caste and to tabulate the caste as "Nayi-Brahman" to the members of the Nayinda community, at the forth-coming Census, (1941), as required in the Resolution No.25 dated 19-10-1940 of the Nayi-Brahman Sabha, Bangalore, submitted to you on 8-11-1940.

Expecting to hear about favourable orders being issued at an early date.

1931.

*1. Orders from Indian Governments for record of Nayi-Brahman in Censu
2. Government orders for record of Nayi-Brahman in Census 1941.
3. Why "Nayi-Brahman" should be the general term of the caste.
4. Record of Nayi-Brahman in the Census of India 1931.
5. Printed copy of Govt of India order No.F.269-30 Public, Home Deptt. Simla the 19-9-1930.

P.T.O

6. Copy of Resolution No.15.dated 30-8-1940 of the Executive Council of the Akhila Bharatiya Nayi-Brahman Mahasabha,Benares, held on the 4th Aug 1940, at Cawnpore.

7. Copy of Resolution No.25 dated 19-10-1940 of the Nayi-Brahman Sabha, Bangalore,passed in the public meeting held on the 19-10-1940, at Bangalore City.(already submitted to you on 8-11-1940)

I have the honor to be,
Sir,
Your most obedient servant,

Thavarajpal Das 10/1.

Provincial Secretary,
Mysore State Nayi-Brahman Sabha,
Bangalore,

Copy 10.1.41

Nayi- Brahman Sabha, Bangalore

Proceedings No.25. Dated 19-10-1940.

R E S O L U T I O N.

"Resolved that the Nay-Brahman Sabha,Bangalore, whole heartedly support the Resolution No.15 of the Executive Council of the Akhila Bharatiya Nayi-Brahman Mahasabha,Benares,held on the 4th Aug 1940 a Cawnpore and sent to Government and Census officers by the General Secretary of the Mahasabha on 30-9-1940 and earnestly request the Government and the Census officers to accept "Nayi-Brahman" as the general term of the caste and to tabulate caste as such in the Cens papers and to issue orders as required in the resolution of the Mahasabha"

" It has also been unanimously accepted in the public meeting of t Nay-Brahman Sabha of Bangalore,that the Sabha union represents the population of Barber community of the Mysore State and to the commu nity which is called with the scheduled name as [redacted] "Navin in the forthcoming census of 1941 be scheduled [redacted] under a separt sect as "Nay-Brahman" as resolved by the Akhila Bharatiya Nayi-Brah Mahasabha,Benares.(The All India Association of the Nayi-Brahman ommunity)(copy enclosed) It is requested to move the Government an he Census Superintendent of Mysore State to issue orders according o all Census Officers in the State, to note Nay-Brahman to the memb f Nayinda, Barber, or Arya Nayanajakashtriaya,if these terms are iven by the members of the Barber community of the state".

Akhila Bharatiya Nayi-Brahman Mahasabha

Wachhowali, Lahore,
Dated the 30th August 1940

Sir,

The following resolution was unanimously passed by the Executive Council of the Akhila Bharatiya Nayi-Brahman Mahasabha held at Cawnpor on the4th August 1940.

Resolution No.15.

Resolved that in compliance with the Resolution of the Akhila Bharatiy Nayi-Brahman Mahasabha,the All India Representative Association,consti-tuted of the local,district,and provincial Nay-Brahman Associations throughout India,the Executive-Council of the Mahasabha request the Government of India,the Local Government,the Census Commissioner for India and the Superintendents of Census Operations in the provincial and the states as follows:-

1. (a) There was no common term for our caste,spread all over India, numbering over 37 lacs and known under different epithetes in different provinces,and therefore the English term "Barber" was sometimes used f the purpose.

(b) The vast propaganda of the Mahasabha made the term "Nayi-Brahma so popular that a good number of our caste people in each province was returned under the term,and so the Census Commissioner for India in hi "Census of India 1931" Vol 1 Part 11 on page 178 and 464 accepted it a the general term of the caste.

(c) Therefore the Mahasabha request the Governments and Census Officers that the term "Nayi-Brahman" be taken in Reports,Tables and other papers of the Census as the general term of the caste.

2. Those of our caste persons desiring to be returned as "Savita Brahman" or "Savitri Brahman" be allowed to be so recorded,as done on the last census (vide "Census of India 1931" Vol. V. part 1 page 427 a part 11 page 238) and the term to be taken as the sub-caste of Nayi-Br -man".

3. It is to be specially noted and orders to this effect ought to be issued that the Government of India's clear orders are to be record "Nayi-Brahman" as a separate caste (a copy of the order is filed here-with) and not as

Brahman , Nay , or Brahman-Nayi. The last three are
Nayi Brahman

wrong expressions.

4. 'Barber' and 'Hajjam' are English and Persian professional term and the latter is insulting as well. They are no caste names.They neither convey the sense of other traditional professional of the caste nor they could be used for many lacs of our caste-people,who do not profess shaving. Moreover the caste-names are not or ought to be trans -lated. Therefore it is impressively requested that use of these two terms as caste-names should be disallowed.

5. Unless the Hindu Society removes the differences of High and Lo from its mind,word,and action,and unless the depressed and backward clnss reform themselves and keep fair other sister communities,till th

then omission of caste from census records would bender them helpless to trace their social educational civil and other progress or otherwis and thus stop the communal awakening and progress of the backward communities. The Mahasabha,therefore,strongly opposes all the supporters,who advocate the cause of retuning no-caste in this census.

Expecting to hear about favourable orders being issued at an early date.

(True Copy)

No. F. 269-30—Public,

GOVERNMENT OF INDIA

Home Department.

From

A. WHITTAKER, ESQUIRE. I. C. S.,

Under Secretary to the Government of India.

To

The General Secretary,

Akhila Bharatiya Nayee Brahman Mahasabha,

Benares.

Simla, the 19th September, 1930.

Sir,

With reference to your letter No. C. C-132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be

Sir,

Your most obedient servant,

(Sd.) W. D. ALMEIDA.

for Under Secretary to the Government of India.

Note

The Superintendent of Census Operations Rajputana and Ajmer-Merwara writes in his Memorandum No. 362 dated Ajmer, 15th May, 1940 :—

"According to Sanskrit Grammar the correct term is 'Nayi' and not 'Nai' and the correct term '*Nayi-Brahman*' should be used."

WD 6028—GBPM—800 forms—5-7-40.

Gpm 3377

No. 3376/Genl Three

THE PALACE, MYSORE,

20th January 1941.

Census 24.1.41

The petition, of which particulars are given below, to His Highness the Maharaja, is forwarded with compliments for favour of disposal.

GENERAL SECRETARY'S
24 JAN. 1941

To

The Secretary to the Government
of H. H. the Maharaja of Mysore.
General Department, Bangalore.

By Order,

For *Private Secretary*
to H. H. the Maharaja of Mysore.

No. 486 of 1940.41

Petition dated 15-1-1941, from the General Secretary, Akhila Bharatiya Navi-Brahman Mahasabha, Lahore, praying that the name "Navi-Brahman" may be accepted for the community known as Navinda Ambattan or Kelasi, in the coming Census.

॥ ओ ३ म् ॥

OFFICE OF THE

Akhila Bharatiya Nayi-Brahman Mahasabha

(The All-India Association of the Nayi-Brahman Community)

Established—20th April, 1921.

No. C.C.XVIII/27 Wachhowali, LAHORE. *Dated the* 14-1-1941.

To

The Private Secretary,
to
His Highness the Maharaja of Mysore,

Mysore.

Sir,

Reference:- This office letter No. C.C.XIII/1130 dated 30-8-1940 addressed to the Private Secretary to His Highness the Maharaja of Mysore.
Letter No. 9076 dated 17/18 Dec:,40 of the Census Superintendent in Mysore, Bangalore to this office.

I, the undersigned most humbly beg to represent to His Highness the Maharaja's Government as follows:-

Our caste numbering more than 37 lacs in India and professing shaving, music, medicine, surgery, priesthood, cooking etc., is known under different names as Nayi, Nhavi, Valand, Mhali, Napit, Bhandari, Mangala, Nayinda, Kelasi etc., For its amelioration an All India Association named "Akhila Bharatiya Nayi-Brahman Maha-Sabha" was established in 1921, which after full investigation declared and propagated that the caste belonged to Brahman Varna. The accompanying two pamphlets marked "A" & "B" will show that under vedic, Shastric, and historical evidences the caste belonged to Brahman Varna, that at the request of the Mahasabha, on the occasion of the last census the Government of India, all Provincial Census Superintendents and all big states like Kashmir, Gwalior, Baroda, Jaipur, Jodhpur, Udaipur, Rewah etc. were pleased to issue orders to accept the record of Nayi-Brahman and that the Census Commissioner for India was further pleased to accept the term 'Nayi-Brahman' as the general term of the caste known as Ambattan.

॥ ओ ३ म् ॥

OFFICE OF THE

Akhila Bharatiya Nayi-Brahman Mahasabha

(The All-India Association of the Nayi-Brahman Community)

Established—20th April, 1921.

No. Wachhowali, LAHORE. *Dated the .....194 .*

Hajjam, Nai, Nayinda, Valandetc. (~~under~~ vide Census of India 1931 Vol. I ~~and~~ Part II page 464 para 96 and page 6 of the appendix 'A' marked attached herewith). On occasion of this Census also the orders for accepting records of 'Nayi-Brahmans have been repeated in all provinces and states of India. (more than 5 dozen orders have been received at this office)

The census operations have been begun and I most humbly ~~xxx~~ request the His Highness the Maharaja's benign Government to issue favourable orders for accepting the term "Nayi-Brahman" for the community known as Nayinda, Ambattan, Kelasi etc.

I may further point out that the kind of request was made to the Census Superintendent of Census Operations of Mysore in 1930 (p.s. page 317 of Census of India 1931-Vol. XXV Mysore - Part I), but it seemed not to have been considered favourably. Therefore it is most humbly and impressively requested that it must have favourable consideration this time.

Hoping to hear about same at an early date,

I beg to remain,

Sir,

Your most obedient servant,

Ramji Prasad Chaman

General Secretary,
AKHILA BHARATIYA NAYI-BRAHMAN MAHASABHA
Wachhowali, Lahore.

GM 3548

ओम् श्री गणेशाय नमः

OFFICE OF THE

Akhila Bharatiya Nayi-Brahman Mahasabha

(The All-India Association of the Nayi-Brahman Community)

Established—20th April, 1921.

No. C.C. XVIII/93 Wachhowali, LAHORE. *Dated the* 28-1-1941

To

The Secretary,
to the Mysore Government,
General Department,
Mysore.

GENERAL SECRETARY'S 3 FEB 1941

Sir,

With reference to the postcard No. P 486 dated the 20th January, 1941 from the office of the Private Secretary to His Highness the Maharaja of Mysore, in which my petition No. C.C.XVIII/27 dated the 15th January, 1941, has been said to have been transferred to you for disposal, I have most humbly to request that the Census Operations have already been begun, and my petition deserves an early favourable consideration.

Hoping to hear about necessary orders being issued at an early date.

I beg to remain,
Sir,
Your most obedient servant,

R. P. Sharma

General Secretary.

❀ ओ३म् ❀

Orders from Indian Governments for record of "Nayee Brahman" on Census of 1931.

१९३१ की मनुष्य गणना के अवसर पर "नायी ब्राह्मण" लिखाने विषयक भारतीय सरकारों की आज्ञायें

—❀—

Pt. Revati Prasad Sharma, General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares Cantt.

पं० रेवती प्रसाद शर्मा, महामन्त्री
श्री अखिल-भारतीय नायी ब्राह्मण महासभा, बनारस कैंट.

५०० प्रति] १९३९ ई० [मूल्य =)

❀ ओ३म् ❀

RESOLUTIONS

of

SIXTH ALL INDIA NAYEE CONFERENCE.

The Akhila Bharatiya Nayee Brahman Mahasabha assembled on occasion of its sixth yearly conference at Cheuppra on the 18th, 19th and 20th of April 1930 passed the following resolutions:—

Resolution No. 1.

The fact that Nayees are Brahmans according to Vedas was first established and published in some papers in the year 1909. The "Nayee Brahman' sidhant has since then been rapidly gaining in strength with the result that in every province of India today there are big numbers of men who call themselves Nayee Brahmans.

The Mahasabha, therefore, requests the Indian Government and the Census Superintendents to :—

1. Kindly allow those who call themselves 'Nayee Brahmans' to be so entered on papers without any objection.

2. Kindly understand that Nayees by claiming to be Nayee Brahmans do not wish either to be mixed up with other Brahmans or to be separated from the well-known Nayee Community. They do so only to save and to establish their religious rights on a par with the Brahmans and social and political rights as enjoyed by other communities in India.

3. Some of our caste brethren, in the Punjab and Bengal wish to use the word 'Kulin Brahman' or 'Srotriya Brahman' in place of the word "Nayee Brahman." But both these are misleading and too wide in connotation, for there are different castes of the formet two names viz., 'Kulin Brahman', and 'Srotriya Brahman' already existing in Bengal.

Resolution No. 2.

Copies of the above resolution be forwarded to the Government of India, Provincial Governments, Rajas and Maharajas and Census Superintendents.

These resolutions were sent to the Government of India and other Provincial Governments and States. The replies were as follows :—

No. F. 269/30—Public,
Government of India,
Home Department.

From

WHITTAKER, ESQUIRE, I. C. S,
Under Secretary to the Government of India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Simla, the 19th September, 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

नं० एफ़. २६९।३०—पब्लिक
भारत सरकार, होम डिपार्टमेंट.

प्रेषक—ए. व्हिटेकर महाशय आई. सी. एस.
भारत सरकार के अण्डर सैक्रेटरी.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

शिमला, १९ सितम्बर, १९३०.

महाशय,

आपके पत्र संख्या सी. सी. । १३२ ता० २५ अगस्त, १९३० के सम्बन्ध में, मुझे यह कहने का आदेश हुआ है कि मनुष्य गणना सुपरिंटेंडेंटों को आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने आपको "नायी ब्राह्मण" कहें उनको वैसा लिखा जावे। पर मनुष्य गणना के लिये नायी ब्राह्मण की व्याख्या में 'कुलीन' और 'श्रोत्रिय' शब्द स्वीकार नहीं किये जा सकते।

मैं हूँ, महाशय—
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) डबलू. डी आलमेडा
स्थाने अण्डर सैक्रेटरी भारत सरकार।

No. 211.

From

A. C. Turner, Esq. M. B. E., I. C. S.,
Superintendent, Census Operations,
United Provinces.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha
Benares.

Dated, Nainital, August 1, 1930.

Sir.

With reference to your letter dated July 12, I have the honour to state that there is no objection to your community returning themselves as Nai Brahmans at the coming census.

I have the honour to be,
Sir,
Your most obedient servant
[Sd.] A. C. Turnur
Superintendent.

नं० २११.

प्रेषक

ए. सी. टर्नर महाशय एम. बी. ई., आई. सी. एस.,
मनुष्यगणना सुपरिंटेंडेंट संयुक्त प्रान्त।

सेवा में।

श्री महामन्त्री जी,
अखिल भारतीय नायी ब्राह्मण महासभा बनारस।

ता०, नैनीताल, अगस्त १, १९३०.

महाशय,

आप के १२ जुलाई के पत्र के सम्बन्ध में मुझे यह कहने का सम्मान है कि आगामी मनुष्य गणना में आपकी जाति अपने लिये नायी ब्राह्मण लिखावें तो कोई आपत्ति (ऐतराज़) नहीं है।

मैं हूं, महाशय,
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. सी. टर्नर,
सुपरिंटेंडेंट

Office of the Superintendent Census Operations, Punjab.

No. 2372 Dated Lahore, the 17th Sept. 1930.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Dear Sir,

Reference your letter No. C. C./149 Dated 8-9-1930.

This office letter No. 1391, dated 15-8-1930, is clear enough. According to the instructions issued to the Enumerators, any person returning himself as "Nai Brahaman" will be recorded as such in the column of caste.

Attested
[Sd] S M. Shafi,
Head Clerk
XVII. IX 30.

Yours faithfully,
[Sd.] Ahmed Hasan Khan,
Superintendent Census Operations,
Punjab.

कार्यालय मनुष्य गणना सुपरिंटेंडेंट साहब, पंजाब.

नं० २३७२ ता० लाहौर, १७ सितम्बर, १९३०

सेवा में

श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

प्रिय महाशय,

आपके पत्र सं० सी० सी०/१३९ ता० ८।९।३० के सम्बन्ध में।

इस कार्यालय का पत्र सं० १३९१, ता० १५।८।१९३०, पर्याप्त स्पष्ट है। गणकों (शुमार कुनिन्दों) को भेजी गई आज्ञाओं के अनुसार कोई व्यक्ति जो अपने को "नायी ब्राह्मण" लिखावेगा, उसको जाति के खाने में वैसा ही लिख लिया जावेगा।

प्रमाणित

(ह०)एस. एम. शफ़ी
हैड क्लर्क
१७।९।३०.

भवदीय—

(ह०) अहमद हसन खां
मनुष्य गणना सुपरिंटेंडेंट, पंजाब।

No. E. T. H. N. 9.
Kirkee, Poona. 1st October 1930.

From
A. H. Dracup. Esq., B. A. (Cantab).
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

To
The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Sir,

With reference to the correspondence ending with your letter No. C. C. 158 dated the 26th September 1930, I have the honour of informing you there is no objection to your community returning themselves as "Nayee Brahmans." I am issuing the necessary instructions to enumerators.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) A. H. Dracup,
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

न० ई. टी. एच्. एन. ९.
खड़की, पूना, १ अक्टूबर, १९३० ई०

प्रेषक—ए० एच्० ड्रे कप महाशय बी० ए० (केंटब)
प्रान्तीय मनुष्यगणना सुपरिंटेंडेण्ट, बम्बई अहाता, खड़की, पूना

सेवा में—श्रीमहामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

आपके पत्र संख्या सी. सी. १५८ ता० २६ सितम्बर १९३० से समाप्त होने वाले पत्र व्यवहार के सम्बन्ध में मुझे आपको यह सूचना देने का सम्मान है कि आपकी जाति जो अपने को "नायी ब्राह्मण" लिखावे तो कोई आपत्ति नहीं है। मैं गणकों को आवश्यक आज्ञायें भेज रहा हूं।

मैं हूं महाशय
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. एच्. ड्रे कप,
प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट, बम्बई अहाता, खड़की, पूना.

No. 1231

From

W. G. Lacey Esq., I. C. S.,
Superintendent of Census Operations,
Bihar and Orissa.

To

The General Secretary,
All India Association of Nai Brahman Community,
Benares.

Hazaribagh 5-1-31.

Sir,

With reference to your letter No. C/227 dated the 20th October, 1930, I have the honour to say that instructions are being issued that any members of your community who describe themselves as Nai Brahman may be recorded as such by the enumeration staff.

I have the honour to be,
Sir,
Your most obedient servant,
[Sd.] W. G. Lacey.
Superintendent of Census Operations, Bihar and Orissa.

नं० १२३१

प्रेषक—डबलू. जी. लेसी महाशय, आई. सी. एस.

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

सेवा में—श्री महामन्त्री जी

नायी ब्राह्मण जाति की अखिल भारतीय सभा, बनारस.

हजारी बाग ५-१-३१.

महाशय,

आपके पत्र संख्या सी. सी. । २२७ ता० २० अक्टूबर, १९३० के सम्बन्ध में मुझे यह कहने का सम्मान है कि इस बात की आज्ञायें भेजी जा रही हैं कि आपकी जाति के लोग जो अपने को नायी ब्राह्मण बतावें उनको मनुष्य गणना-कर्मचारी वैसा ही लिखें ।

मैं हूँ, महाशय,

आपका अत्यन्त आज्ञाकारी सेवक

(ह०) डबलू जी. लेसी

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

No. 5136 of 1930.

From

C. S. Venkatachar, Esquire, I. C. S.,
Superintendent of Census Operations in Central India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha Benares.

Dated Central India Agency Census Office,
Indore, the 6th December 1930.

Dear Sir,

N. C. C./190 of 12. 10. 30. and No C. C./239 of 28. 11. 30. incorrectly addressed to the Private Secretary to the Hon'ble the A. G. G. in C. I.

Your two letters noted on the margin have been transferred to this office by the Secretary to the Hon'ble the Agent to the Governor General in Central India.

2. Necessary instructions have been issued to the Census Officers in this Agency to accept the returns of those who call themselves "Nai Brahmans" for entry in column 8 of the Enumeration Schedule.

Yours faithfully,

[Sd.] C. S. Venkatachar, I. C. S.
Superintendent of Census Operations in Central India.

१९३० का न० ५१३६

प्रेषक—सी. एस. वैंकटाचार, महाशय, आई. सी एस.,
मनुष्य गणना सुपरिंटेंडेंट, मध्य भारत.

सेवा में—श्री महामन्त्री जी अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

प्रिय महाशय,

न० सी. सी./१९० ता० १२।१०।३० और न०सी.सी./२३९ ता.२८।११।३० जो कि मध्य भारत के ए. जी. जी. के प्राइवेट सैक्रेटरी को भूल से भेजे गये ।

श्रीमान् गवर्नर जनरल साहब के मध्यभारत में श्रीमान् माननीय एजेंट साहब के प्राइवेट सैक्रेटरी के नामभेजे, हाशिये पर अङ्कित आप के दो पत्र ।

२. इस एजेंसी में मनुष्य गणना के अधिकारियों को आवश्यक आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने को "नायी ब्राह्मण" कहें उनको मनुष्य गणना-चित्र के खाने न० ८ में वैसा लिखा जावे ।

भवदीय
(ह०) सी. एस. वैंकटाचार (आई. सी. एस.)
मध्य भारत में—मनुष्य गणना सुपरिंटेंडेंट.

Office of the Superintendent of Census Operations.

Assam.

No. 579.

From

C. S. Mullan Esquire, I. C. S.,

Superintendent of Census Operations, Assam.

To

The General Secretary,

Akhila Bharatiya Nayee Brahman Mahasabha,

Benares.

Dated Shillong, The 12th Sept. 1930.

Sir,

With reference to your letter dated the 27th August 1930, addressed to the Private Secretary to the Governor of Assam, I have the honour to say that there do not appear to be any members of your community in this province, if there are however, I have no objection to their returning themselves as "Nayee Brahmans"

I have the honour to be,

Sir,

Your most obedient servant,

(Sd) C. S. MULLAN.

Superintendent of Census Operations, Assam.

कार्यालय मनुष्य-गणना-सुपरिंटेंडेंट साहब, आसाम.

नं० ५७६.

प्रेषक—सी० एस० मुल्लन महाशय, आई० सी० एस०,

मनुष्यगणना सुपरिंटेंडेंट, आसाम.

सेवा में—श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

ता० शिलांग, १२ सितम्बर, १९३०.

महाशय,

आसाम के श्री गवर्नर साहब के प्राइवेट सेक्रेटरी के नाम भेजे आपके २७ अगस्त, १९३० के पत्र के सम्बन्ध में, मुझे यह कहने का सम्मान है कि इस प्रान्त में आपकी जाति के कोई लोग जान नहीं पड़ते, तथापि यदि हों तो मुझे उनके "नायी ब्राह्मण" लिखे जाने में कोई आपत्ति नहीं है।

मैं हूँ, महाशय,

आपका अत्यन्त आज्ञाकारी सेवक,

(ह०) सी० एस० मुल्लन

मनुष्य-गणना-सुपरिंटेंडेंट, आसाम.

No. $\frac{52\text{-}75}{\text{F. } 117.}$ of 1931.

From

Lieut. Colonel B. L. Cole, I. A.
Superintendent of Census Operations,
Rajputana and Ajmer Mewara.

To

1. All the State Census Superintendents in Rajputana (including Lawa and Nimrana).
2. The District Census Officers,
in Ajmer Merwara and Abu.

Dated Ajmer, the 3rd January, 1931.

MEMORANDUM.

Reference—

(*My memorandum No. 3437 / F. 117, dated the 3rd Decr, 1939.*)

your letter No. $\frac{(@)\ 363}{£62/D\text{-}33}$ dated the $\frac{@\ 15\text{th}}{£\ 17\text{th}}$ December, 1939.

2. The Government of India have decided that in the forthcoming Census those who wish to record themselves as 'Nai-Brahmans' should be allowed to do so. Please issue necessary instructions to all concerned. They should be enterd as Nai Brahmans (a separate caste and not as Brahmans/Nai.

(Sd.) B. L Cole Lieut.Colonel.,
Superintendent Census Operations
Rajputana & Ajmer-Merwara,

No. 76-77 of 1931,117, Dated Ajmer, the 3rd Jan., 1931.

Copy forwarded to the General Secretary, Akhila Bharatiya Nai Brahman Mahasabha, Benares, with reference to the correspondence ending with his letter No. c. c. / 253, dated the 16th December, 1930, to the address of the Hon'ble the Chief Commissioner, Ajmer Merwara.

B. L Cole Lieut-Colonel,
Superintendent of Census Operations,
Rajputana and Ajmer-Merwara.

( ). only to Bikanir @ only to Sirohi £ only to Jaipur.

नं० $\frac{५२—७५}{\text{एफ़. ११७}}$—सन् १९३१

प्रेषक—श्री लैफ्टिनेंट कर्नल वी० एल० कोल, आई० ए०

सुपरिंटेंडेंट मनुष्यगणना, राजपूताना और अजमेर मेरवाड़ा.

सेवा में—१. राजपूताना (लावा और नीमराणा सहित) में

समस्त मनुष्य गणना सुपरिंटेंडेंट.

२. अजमेरमेरवाड़ा और आबू में ज़िला मनुष्य गणना अफ़सर.

ता० अजमेर, ३ जनवरी, १९३१

मेमोरेंडम. हवाला—

(मेरा मेमोरेंडम संख्या ३४३७ एफ़. ११७ ता० ३ दिसम्बर, १९३०)

आपका पत्र नं० $\frac{\text{\& ३६२}}{\text{£६२, डी–३३}}$ ता० $\frac{\text{\& १५}}{\text{£ १७}}$ दिसम्बर १९३०

२. भारत सरकार ने निश्चय किया है कि आगामी मनुष्य गणना में जो अपने को "नायी ब्राह्मण" लिखना चाहें, उनको वैसा करने की आज्ञा है। सब सम्बद्ध जनों को आवश्यक आज्ञायें कृपया भेजदें। वे "नायी ब्राह्मण" (अंग्रेज़ी जाति न कि $\frac{\text{ब्राह्मण}}{\text{नाई}}$—) लिखे जावें।

(ह०) वी० एल० कोल लेफ्टिनेंट कर्नल

मनुष्य गणना सुपरिंटेण्डेंट राजपूताना और अजमेर मेरवाड़ा

नं० ७६—७७—१९३१, १७७ ता० अजमेर, ३ जनवरी, १९३१.

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस के महामन्त्री को अजमेर मेरवाड़ा के माननीय चीफ़ कमिश्नर के साथ उनके पत्र संख्या सी० सी०/२५३ ता० १६ दिसम्बर, १९३० से अन्त होने वाले पत्र व्यवहार के सम्बन्ध में प्रति लिपि भेजी गई।

(ह०) वी० एल० कोल लैफ्टिनेंट कर्नल

सुपरिंटेंडेंट मनुष्य गणना राजपूताना और अजमेर मेरवाड़ा.

( ) केवल बीकानेर के लिये \& केवल सिरोही के लिये £ केवल जयपुर के लिये।

No. 789 Dated Quetta, the November, 1930.

From

Khan Bahadur Gul Muhammad Khan,
Provincial Superintendent of Census Operations
in Baluchistan.

To,

The General Secretary
Akhila Bharatiya Nayee Brahman Mahasabha
Benares.

Sir,

With reference to your letter No. C. C./294, dated the 12th October, 1930, addressed to the Private Secretary to the Hon'ble the Chief Commissioner of Baluchistan, I am directed to say that instructions have already been issued to Enumerators to accept the returns of those who call themselves Nai-Brahmans.

I have the honour to be,
Sir,
Your most obedient servant
(Sd.) Gul Muhammad
Superintendent of Census Operations in Baluchistan.

संख्या ७८६ ता० क्वेटा, नवम्बर, १९३०.

प्रेषक—श्री खान बहादुर गुल् मुहम्मद खां

बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट.

सेवा में--श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

बलूचिस्तान के माननीय चीफ़ कमिश्नर साहब के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी० सी० । २१४ ता० १२ अक्टूबर, १९३० के सम्बन्ध में मुझे कहना है कि जो लोग अपने को 'नायी ब्राह्मण' बतावें उनको वैसा लिखने की आज्ञायें पहले ही भेजी जा चुकी हैं।

मैं हूँ, महाशय

आपका अत्यन्त आज्ञाकारी सेवक

(ह०) गुल मुहम्मद

बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट ।

His Highness' Government, Jammu and Kashmir.

From

The Census Commissioner,

H. H.'s Government Jammu and Kashmir, Jammu.

To,

The General Secretary

Akhila Bharatiya Nayee Brahman Mahasabha, Benares.

No. S. D./536 Dated Jammu, the 25-11-1930.

Dear Sir,

In reply to your letter No. C. C./180 dated 12th October, 1930, to the address of the Private Secretary to His Highness the Maharaja Bahadur, I write to inform you that the Census Commissioner for India has agreed to the return of your caste people under the heading "Nai Brahman" or "Brahman Nai" or "Brahman (Nai)" or "Kulin Nai." Instructions have been issued to the Enumerting agency, to record your caste accordingly in this state.

Yours faithfully

(Sd.) Anant Ram, Census Commissioner.

जम्मू और कश्मीर के महाराज की सरकार

प्रेषक—श्री मनुष्य गणना कमिश्नर

जम्मू और कश्मीर के महाराजा की सरकार, जम्मू

सेवा में—श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

न० एस. डी. । ५३६ ता० जम्मू, २५ । ११ । १९३०

प्रिय महाशय,

श्री मान् माननीय महाराजा बहादुर के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी. सी. । १८० ता० १२ अक्टूबर १९३० के उत्तर में आपकी सूचनार्थ लिखता हूं कि भारत के मनुष्य-गणना कमिश्नर साहब ने आपकी जाति के लोगों को "नायी ब्राह्मण" या "ब्राह्मण (नायी)" या "कुलीन नायी" लिखना स्वीकार किया है। इस रियासत में मनुष्य-गणना विभाग को आपकी जाति को इसी प्रकार लिखने की आज्ञायें भेजी गई हैं।

भवदीय—(ह०) अनन्तराम, मनुष्य गणना कमिश्नर.

XI. Office of the Census Operations C. P. and Berar.

On the 27th February, 1931. we received from the Joint Secretary, Nayee Brahman Sabha, Sohagpur (C. P.). a copy of the Letter No. 1653 dated Nagpur the 23rd December, 1930, from N. R. Chandorkar Esqr. Officer on Special duty Census Operations C. P. & Berar addressed to General Secretary Akhila Bharatiya Nayee. Brahman Mahasabha and others, which reads :—

"No. 1054 Dated Nagpur, the 6th December, 1930.

Copy* forwarded to all Deputy Commissioners and state Census Officers for information and guidance. Care must be taken not to confuse Nai-Brahmans with Brahmans."

११. मध्य प्रदेश व बरार का मनुष्य गणना कार्यालय.

(ता० २७ फरवरी १९३१ को प्राप्त)

"(भारत सरकार की आज्ञा ता० १९।९।३० की) "प्रति समस्त डिप्टी कमिश्नरों और रियासतों के मनुष्य गणना अफ़सरों को सूचनार्थ व निर्देशार्थ भेजी गयी। इस बात का ध्यान रक्खा जाय कि नायी ब्राह्मण—ब्राह्मण से संदिग्ध न हों।"

XII.—The Secretary to Government of Madras.

M. R. Ry. Rai Bahadur U. Rama Rao Avargel B. A. in the G. O. No. Ms. 3857 dated 10 h September, 1930, writes :—"The memorialists are informed that the instructions issued to the enumerators are, to enter the name of the caste to which the person enumerated declares himself to belong. (By order of the Governor in Council."

१२ मद्रास सरकार के मन्त्री.

श्रीयुत राव बहादुर यू० रामराव एवर्गल बी० ए०, गवर्नमेंट आज्ञा संख्या Ms. ३८९७ ता० १० सितम्बर, १९३०, में लिखते हैं—'प्रार्थियों को सूचना दी जाती है कि गणकों को ऐसी आज्ञा दी गई है कि परिगणित व्यक्ति अपनी जो जाति लिखावे वही लिख ली जावे। (कौंसिल के गवर्नर साहिब की आज्ञा से)"

XIII. The Superintendent of Census Operations, Bengal.

A. E. Porter Esqr. I C S. issued his order No. 223c—462c. on the 13th January, 1931. to (1) all District Officers. (2)

* Copy of the Goverament of India Home Department order No. F. 269/30—Public dated 19th September, 1930.

all District Census Officers, and (3) all Subdivisional Officers as follows ;—"In conformity with the instructions of the Government of India, to secure uniformity throughout India, the entry "Nayee-Brahman" may be recorded in coulmn 8 for those Napits claiming the appellation."

१३. बंगाल के मनुष्य-गणना सुपरिंटेंडेंट.

श्री ए० ई० पोर्टर साहब आई० सी० एस० महाशय ने अपने आज्ञा पत्र संख्या २२३ सी० ४६२ सी० ता० १३ जनवरी १९३१ द्वारा (१) समस्त ज़िला अफ़सरों, (२) समस्त ज़िला-गणना अफ़सरों, और (३) समस्त सब डिवीज़नल अफ़सरों को सूचना दी है कि—"भारत सरकार की आज्ञाओं के पालनार्थ समस्त भारतवर्ष में एक-रूपता स्थापित करने के लिये, खाने न० ८ में "नायी ब्राह्मण" उन नापितों (नायियों) को लिख लिया जाय जो अपने को वैसा बतलावें।"

XIV.—The Census Commissioner of Baroda State S. V. Mukarjea, Esqr. B. A. (Oxon), F. S. S. [Lond.] in his letter No. 24—1 of 1930—1931 dated 28—3—1930 writes :—"With reference to your letter dated 11th August, 1930. I have the honour to inform yon that instructions have been issued to record under 'Nayee Brahman' those of your caste who return themselves as such. They will not be included under 'Brahmans' but will be shown seperately."

१४. बड़ौदा राज्य की मनुष्य गणना के कमिश्नर

श्रीयुत एस० वी० मुकर्जी महाशय बी० ए० (आक्सन), एफ० एस० एस० (लन्दन), अपने पत्र संख्या २४-१ वर्ष १९३०-१९३१ ता० २८ ८।३० में लिखते हैं:—"आपके ११ अगस्त, १९३० ई० के पत्र के सम्बन्ध में मुझे आपको यह सूचित करने की प्रसन्नता है कि आपकी जाति के जो लोग अपने को 'नायी ब्राह्मण' लिखावें उनको वैसा लिखने की आज्ञायें प्रकाशित कर दी गई हैं। उनको ब्राह्मणों में सम्मिलित नहीं किया जायगा, परन्तु पृथक् दिखलाया जायगा।"

XV. The Census Commissioner, Gwalior Government. Rangal Esqr. B. A. in his letter No. 78.11. dated Gwalior the 7-2-31 writes;—".....Nais can be enumerated as Nai-Brahmans and there is nothing in the instructions authorising the enumerators to reject the returns of those who may call themselves Nai-Brahmans."

१५. ग्वालियर सरकार के मनुष्यगणना-सुपरिंटेंडेंट.

श्रीयुत रंगलाल जी साहब बी० ए० अपने पत्र संख्या ७८–११ ता० ७-२-३१ में ग्वालियर से लिखते हैं–"नायी, 'नायी ब्राह्मण' लिखे जा सकते हैं, और हिदायतों में ऐसी कोई बात नहीं है जिनके द्वारा गणकों को, उन लोगों के लिये, जो अपने को नायी ब्राह्मण लिखावें; इनकार करने का अधिकार हो।"

XVI. The Member of Council in Waiting Jodhpur State. In his letter No. 1698 dated Jodhpur, the 23rd December 1930, writes—"General Secretary, Akhila Bharatiya Nayee Brahman Mahasabha is informed that his petition dated 15th December 1930 requesting that the Nayees may be enlisted as Nayee Brahmans in the Census operations has been forwarded to the Revenue Member, State Council, Jodhpur, for disposal."

१६ क. जोधपुर राज्य के कौंसिल-इनवेटिंग के सदस्य.

अपने पत्र संख्या १६९८ ता० २२ दिसम्बर, १९३० में जोधपुर से लिखते हैं—'अखिल भारतीय नायी ब्राह्मण महासभा के महामन्त्री को सूचित किया जाता है कि उनका १५।१२।३० का मनुष्य गणना में नायियों को नायी-ब्राह्मण लिखने की प्रार्थना विषयक पत्र स्टेट कौंसिल जोधपुर के रेविन्यू मेम्बर को प्रबन्धार्थ भेज दिया गया है।"

नं० १६४१. १५-२-३१

अज़ मेहकमें मरदुमशुमारी राज मारवाड

सरकुलर तथा काग़ज़ात मर्दुमशुमारी में नायियों को ज़ात के सिलसिले में सादिर सुपरिंटेंडेंट मर्दुमशुमारी राजपूताना, अजमेर, मेरवाड़ा का हुक्म नवम्बर २५–७५।F117 मवर्खे ३ जनवरी सन् १९३१ मौसूल हुआ है कि गवर्नमेंट आलिये हिन्दुस्तान ने यह

तसफ़िया फ़रमा दिया है के आयन्दा मर्दुमशुमारी में जो कोई नायी अपने आपको 'नायी ब्राह्मण' लिखाना चाहे उसको वैसा ही लिख दिया जाये। लिहाज़ा बमूजिब इस हुक्म के यह हिदायत जारी की है।

फ़क़त ता० २५-२-३१।

(SD) BISHAMBHAR NATH

SUPERINTENDENT Census Operations RAJ MARWAR.

XVII. Census Office, Jaipur State (Rajputana).

Official D.O. No. 1344 dated 2nd February 1931 runs as follows :—"I have issued instructions to all the state Census Charge Superintendents to return those who wish to record themselves as Nai Brahmans."

१७. जयपुर का मनुष्य गणना कार्यालय.

कार्यालय पत्र डी० ओ० नं० १३४० ता० २ फ़रवरी, १९३१ ई० निम्न प्रकार है—"मैंने राज्य के समस्त मनुष्य-गणना-चार्ज-सुपरिंटेंडेंटों को आज्ञायें निकाल दी हैं कि जो लोग अपने को नायी-ब्राह्मण लिखाना चाहें उनको लिख लिया जाय।"

XVII. State Census Superintendent, Mewar.

Mr. A. Phatakwala in his letter No. 269—VII Udaipur, dated 4th January 1931 writes ;—".....all the 43 charges of this State have already been intimated to return Nai-Brahmans as a separate caste."

१८. मेवाड़ का राज्य मनुष्य गणना कार्यालय.

श्रीयुत ए० फाटकवाला महाशय अपने पत्र संख्या २६३-८ ता० ४-१-३१ में उदयपुर से लिखते हैं—"राज्य के समस्त ४३ चार्ज सुपरिंटेंडेंटों को नायी-ब्राह्मण पृथक् जाति के रूप में लिखने की सूचना पूर्व ही दे दी गई है।"

१९. मनुष्य-गणना सुपरिंटेंडेंट, अलवर राज्य।

श्री पं० लालचन्द जी शर्मा के पत्र ता० २४-१-३१ के उत्तर में पत्र के पृष्ठ पर :—"लौटाया जाकर अर्ज है कि इस विषय में आज्ञायें भेजी जा चुकी हैं। ता०२६-१-३१" (ह० अंग्रेजी)

२०. मर्दुमशुमारी कोटा राज्य ।

नं० २०८५ ता० २७-१-३१ कोटा से:—"बजवाब तहरीर आपकी १४-१-३१ इत्तला दी जाती है कि महकमा हाजा से जुमले कारकर्दगान के नाम ता० १६-१-३१ को हिदायत जारी हो चुकी है ।"

२१. सेन्सस सुपरिंटेंडेंट सिरोही स्टेट ।

नं० १४१७ ता० १-२-३१ सिरोही से:—"आपके ता० २४ जनवरी सन् १९३१ ई० के पत्र के उत्तर में आप को सूचित किया जाता है कि इस विषय में मनुष्य गणना सुपरिंटेंडेंट साहिब अजमेर की तरफ से सूचना मिलते ही हमने अधीनस्थ तमाम मनुष्य गणना स्टाफ़ को आज्ञायें दे दी हैं कि जो लोग अपने को "नायी ब्राह्मण" बतावें उनको वैसा लिख लिया जावे ।"

Appendix A

❀ ओ३म् ❀

Orders from Indian Governments for record of "Nayee Brahman" on Census of 1931.

—:o:—

१९३१ की मनुष्य गणना के अवसर पर "नायी ब्राह्मण" लिखाने विषयक

भारतीय सरकारों की आज्ञायें

—❀—

Pt. Revati Prasad Sharma, General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares Cantt.

पं० रेवती प्रसाद शर्मा, महामन्त्री
श्री अखिल भारतीय नायी ब्राह्मण महासभा, बनारस कैंट.

—:o:—

५०० प्रति] १९३९ ई० [मूल्य =)

❀ ओ३म् ❀

RESOLUTIONS

of

SIXTH ALL INDIA NAYEE CONFERENCE.

The Akhila Bharatiya Nayee Brahman Mahasabha assembled on occasion of its sixth yearly conference at Chenppra on the 18th, 19th and 20th of April 1930 passed the following resolutions:—

Resolution No. 1.

The fact that Nayees are Brahmans according to Vedas was first established and published in some papers in the year 1909. The 'Nayee Brahman' sidhant has since then been rapidly gaining in strength with the result that in every province of India today there are big unmbers of men who call themselves Nayee Brahmans.

The Mahasabha, therefore, requests the Indian Government and the Census Superintendents to :—

1. Kindly allow those who call themselves 'Nayee Brahmans' to be so entered on papers without any objection.

2. Kindly understand that Nayees by claiming to be Nayee Brahmans do not wish either to be mixed up with other Brahmans or to be separated from the well-known Nayee Community. They do so only to save and to establish their religious rights on a par with the Brahmans and social and political rights as enjoyed by other communities in India.

3. Some of our caste brethren, in the Punjab and Bengal wish to use the word 'Kulin Brahman' or 'Srotriya Brahman' in place of the word "Nayee Brahman." But both these are misleading and too wide in connotation, for there are different castes of the former two names viz., 'Kulin Brahman' and 'Srotriya Brahman' already existing in Bengal.

Resolution No. 2.

Copies of the above resolution be forwarded to the Government of India, Provincial Governments, Rajas and Maharajas and Census Superintendents.

These resolutions were sent to the Government of India and other Provincial Governments and States. The replies were as follows :—

No. F. 269/30—Public,
Government of India,
Home Department.

From
A. WHITTAKER, ESQUIRE. I.C.S,
Under Secretary to the Government of India.

To
The General Secretary,
Akhila Bharatiya Nayee Brahmán Mahasabha,
Benares.

Simla, the 19th September, 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

न० एफ़. २६९।३०—पब्लिक
भारत सरकार, होम डिपार्टमेंट.

प्रेषक—ए. व्हिटेकर महाशय आई. सी. एस.
भारत सरकार के अण्डर सैक्रेटरी.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

शिमला, १९ सितम्बर, १९३०.

महाशय,

आपके पत्र संख्या-सी. सी. । १३२ ता० २५ अगस्त, १९३० के सम्बन्ध में, मुझे यह कहने का आदेश हुआ है कि मनुष्य गणना सुपरिंटेंडेंटों को आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने आपको "नायी ब्राह्मण" कहें उनको वैसा लिखा जावे। पर मनुष्य गणना के लिये नायी ब्राह्मण की व्याख्या में 'कुलीन' और 'श्रोत्रिय' शब्द स्वीकार नहीं किये जा सकते।

मैं हूँ, महाशय—
आपका अत्यन्त आज्ञाकारी सेवक
(ह०)डबलू. डी आलमेडा
स्थाने अण्डर सैक्रेटरी भारत सरकार।

No. 211.

From

A. C. Turner, Esq. M. B. E., I. C. S.,
Superintendent, Census Operations,
United Provinces.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha
Benares.

Dated, Nainital, August 1, 1930.

Sir.

With reference to your letter dated July 12, I have the honour to state that there is no objection to your community returning themselves as Nai Brahmans at the coming census.

I have the honour to be,
Sir,
Your most obedient servant
[Sd.] A. C. Turnur
Superintendent.

नं० २११.

प्रेषक

ए. सी. टर्नर महाशय एम. बी. ई., आई. सी. एस.,
मनुष्यगणाना सुपरिंटेंडेंट संयुक्त प्रान्त।

सेवा में।

श्री महामन्त्री जी,

अखिल भारतीय नायी ब्राह्मण महासभा बनारस।

ता०, नैनीताल, अगस्त १, १९३०.

महाशय,

आप के १२ जुलाई के पत्र के सम्बन्ध में मुझे यह कहने का सम्मान है कि आगामी मनुष्य गणना में आपकी जाति अपने लिये नायी ब्राह्मण लिखावें तो कोई आपत्ति (ऐतराज़) नहीं है।

मैं हूं, महाशय,
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. सी. टर्नर,
सुपरिंटेंडेंट

Office of the Superintendent Census Operations, Punjab.

No. 2372 Dated Lahore, the 17th Sept. 1930.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Dear Sir,

Reference your letter No. C. C./149 Dated 8-9-1930.

This office letter No. 1391, dated 15-8-1930, is clear enough. According to the instructions issued to the Enumerators, any person returning himself as "Nai Brahaman" will be recorded as such in the column of caste.

Attested
[Sd.] S. M. Shafi,
Head Clerk
XVII. IX. 30.

Yours faithfully,
[Sd.] Ahmed Hasan Khan,
Superintendent Census Operations,
Punjab.

कार्यालय मनुष्य गणना सुपरिंटेंडेंट साहब, पंजाब.

नं० २३७२ ता० लाहौर, १७ सितम्बर, १९३०

सेवा में

श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

प्रिय महाशय,

आपके पत्र सं० सी० सी०/१३९ ता० ८।९।१९३० के सम्बन्ध में।

इस कार्यालय का पत्र सं० १३९१, ता० १५ ८ १९३०, पर्याप्त स्पष्ट है। गणकों (शुमार कुनिन्दों) को भेजी गई आज्ञाओं के अनुसार कोई व्यक्ति जो अपने को "नायी ब्राह्मण" लिखावेगा, उसको जाति के खाने में वैसा ही लिख लिया जावेगा।

प्रमाणित

(ह०) एस. एम. शफ़ी
हैड क्लर्क
१७।९।३०.

भवदीय—

(ह०) अहमद हसन खां
मनुष्य गणना सुपरिंटेंडेंट, पंजाब।

No. E. T. H. N. 9.
Kirkee, Poona, 1st October 1930.

From
A. H. Dracup, Esq., B. A. (Cantab).
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

To
The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Sir,

With reference to the correspondence ending with your letter No. C. C. 158 dated the 26th September 1930, I have the honour of informing you there is no objection to your community returning themselves as "Nayee Brahmans." I am issuing the necessary instructions to enumerators.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) A. H Dracup,
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

न० ई. टी. एच्. एन. ९.
खड़की, पूना, १ अक्टूबर, १९३० ई०

प्रेषक—ए० एच्० ड्रू कप महाशय बी० ए० (केंटब)
प्रान्तीय मनुष्यगणना सुपरिंटेंडेण्ट, बम्बई अहाता, खड़की, पूना

सेवा में—श्रीमहामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

आपके पत्र संख्या सी. सी. १५८ ता० २६ सितम्बर १९३० से समाप्त होने वाले पत्र व्यवहार के सम्बन्ध में मुझे आपको यह सूचना देने का सम्मान है कि आपकी जाति जो अपने को "नायी ब्राह्मण" लिखावे तो कोई आपत्ति नहीं है। मैं गणकों को आवश्यक आज्ञायें भेज रहा हूं।

मैं हूं महाशय
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. एच्. ड्रू कप,
प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट, बम्बई अहाता, खड़की, पू

No. 5136 of 1930.

From

C. S. Venkatachar, Esquire, I. C. S.,
Superintendent of Census Operations in Central India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha Benares.

Dated Central India Agency Census Office,
Indore, the 6th December 1930.

Dear Sir,

N. C. C./190 of 12. 10. 30. and No C. C./239 of 28. 11. 30. incorrectly addressed to the Private Secretary to the Hon'ble the A. G. G in C. I.

Your two letters noted on the margin have been transferred to this office by the Secretary to the Hon'ble the Agent to the Governor General in Central India.

2. Necessary instructions have been issued to the Census Officers in this Agency to accept the returns of those who call themselves "Nai Brahmans" for entry in column 8 of the Enumeration Schedule.

Yours faithfully,

[Sd.] C. S. Venkatachar, I. C. S.
Superintendent of Census Operations in Central India.

१९३० का न० ५१३६

प्रेषक—सी. एस. वैंकटाचार, महाशय, आई. सी एस.,
मनुष्य गणना सुपरिंटेंडेंट, मध्य भारत.

सेवा में—श्री महामन्त्री जी अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

प्रिय महाशय,

न० सी. सी./१९० ता० १२।१०।३० और न०सी.सी/२३९ता.२८।११।३० जो कि मध्य भारत के ए. जी. जी. के प्राइवेट सैक्रेटरी को भूल से भेजे गये ।

श्रीमान् गवर्नर जनरल साहब के मध्यभारत में श्रीमान् माननीय एजेंट साहब के प्राइवेट सैक्रेटरो के नामभेजे, हाशिये पर अङ्कित आप के दो पत्र ।

२. इस एजेंसी में मनुष्य गणना के अधिकारियों को आवश्यक आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने को "नायी ब्राह्मण" कहें उनको मनुष्य गणना-चित्र के खाने न० ८ में वैसा लिखा जावे ।

भवदीय

(ह०) सी. एस. वैंकटाचार (आई. सी. एस.)
मध्य भारत में—मनुष्य गणना सुपरिंटेंडेंट.

No. 1231

From

W. G. Lacey Esq., I. C. S.,
Superintendent of Census Operations,
Bihar and Orissa.

To

The General Secretary,
All India Association of Nai Brahman Community,
Benares.

Hazaribagh 5-1-31.

Sir,

With reference to your letter No. C/227 dated the 20th October, 1930, I have the honour to say that instructions are being issued that any members of your community who describe themselves as Nai Brahman may be recorded as such by the enumeration staff.

I have the honour to be,
Sir,
Your most obedient servant,
[Sd.] W. G. Lacey.
Superintendent of Census Operations, Bihar and Orissa.

न० १२३१

प्रेषक—डबलू. जी. लेसी महाशय, आई. सी. एस.

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

सेवा में--श्री महामन्त्री जी

नायी ब्राह्मण जाति की अखिल भारतीय सभा, बनारस.

हज़ारी बाग ५-१-३१.

महाशय,

आपके पत्र संख्या सी. सी. । २२७ ता० २० अक्टूबर, १९३० के सम्बन्ध में मुझे यह कहने का सम्मान है कि इस बात की आज्ञायें भेजी जा रही हैं कि आपकी जाति के लोग जो अपने को नायी ब्राह्मण बतावें उनको मनुष्य गणना-कर्मचारी वैसा ही लिखें ।

मैं हूँ, महाशय,

आपका अत्यन्त आज्ञाकारी सेवक

(ह०) डबलू जी. लेसी

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

Office of the Superintendent of Census Operations.

Assam.

No. 579.

From

C. S. Mullan Esquire, I. C. S.,

Superintendent of Census Operations, Assam.

To

The General Secretary,

Akhila Bharatiya Nayee Brahman Mahasabha,

Benares.

Dated Shillong, The 12th Sept. 1930.

Sir,

With reference to your letter dated the 27th August 1930, addressed to the Private Secretary to the Governor of Assam, I have the honour to say that there do not appear to be any members of your community in this province, if there are however, I have no objection to their returning themselves as "Nayee Brahmans"

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) C. S. MULLAN.

Superintendent of Census Operations, Assam.

कार्यालय मनुष्य-गणना-सुपरिण्टेंडेंट साहब, आसाम.

नं० ५७९.

प्रेषक—सी० एस० मुल्लन महाशय, आई० सी० एस०,

मनुष्यगणना सुपरिंटेंडेंट, आसाम.

सेवा मे—श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

ना० शिलांग, १२ सितम्बर, १९३०.

महाशय,

आसाम के श्री गवर्नर साहब के प्राइवेट सेक्रेटरी के नाम भेजे आपके २७ अगस्त, १९३० के पत्र के सम्बन्ध में, मुझे यह कहने का सम्मान है कि इस प्रान्त में आपकी जाति के कोई लोग जान नहीं पड़ते, तथापि यदि हों तो मुझे उनके "नायी ब्राह्मण" लिखे जाने में कोई आपत्ति नहीं है।

मैं हूँ, महाशय,

आपका अत्यन्त आज्ञाकारी सेवक,

(ह०) सी० एस० मुल्लन

मनुष्य-गणना-सुपरिंटेंडेंट, आसाम.

No. 52-75 / F. 117. of 1931.

From

Lieut. Colonel B. L. Cole, I. A.
Superintendent of Census Operations,
Rajputana and Ajmer Mewara.

To

1. All the State Census Superintendents in Rajputana (including Lawa and Nimrana).
2. The District Census Officers,
in Ajmer Merwara and Abu.

Dated Ajmer, the 3rd January, 1931.

MEMORANDUM.

Reference—

(*My memorandum No. 3437 / F. 117, dated the 3rd Decr, 1939.*)

your letter No. @ 363 / £62/D-33 dated the @ 15th / £ 17th December, 1939.

2. The Government of India have decided that in the forthcoming Census those who wish to record themselves as 'Nai-Brahmans' should be allowed to do so. Please issue necessary instructions to all concerned. They should be enterd as Nai Brahmans (a separate caste and not as Brahmans/Nai.

(Sd.) B. L Cole Lieut.Colonel.,
Superintendent Census Operations
Rajputana & Ajmer-Merwara,

No. 76-77 of 1931,117, Dated Ajmer, the 3rd Jan., 1931.

Copy forwarded to the General Secretary, Akhila Bharatiya Nai Brahman Mahasabha, Benares, with reference to the correspondence ending with his letter No. c. c. / 253, dated the 16th December, 1930, to the address of the Hon'ble the Chief Commissioner, Ajmer Merwara.

B. L Cole Lieut-Colonel,
Superintendent of Census Operations,
Rajputana and Ajmer-Merwara.

( ) only to Bikanir @ only to Sirohi £ only to Jaipur.

नं० $\frac{५२—७५}{\text{एफ़. ११७}}$—मन् १९३१

प्रेषक—श्री लैफ्टिनेंट कर्नल बी० एल० कोल, आई० ए०

सुपरिंटेंडेंट मनुष्यगणना, राजपूताना और अजमेर मेरवाड़ा.

सेवा में—१. राजपूताना (लावा और नीमराणा सहित) में

समस्त मनुष्य गणना सुपरिंटेंडेंट.

अजमेरमेरवाड़ा और आबू में ज़िला मनुष्य गणना अफ़सर.

ता० अजमेर, ३ जनवरी, १९३१

मेमोरेंडम. हवाला—

(मेरा मेमोरेंडम संख्या ३४३७/एफ़. ११७ ता० ३ दिसम्बर, १९३०)

आपका पत्र नं० $\frac{\text{\&} ३९२}{\text{£९२, डी–३३}}$ ता० $\frac{\text{\&} १५}{\text{£ १७}}$ दिसम्बर १९३०

२. भारत सरकार ने निश्चय किया है कि आगामी मनुष्य गणना में जो अपने को "नायी ब्राह्मण" लिखना चाहें, उनको वैसा करने की आज्ञा है। सब सम्बद्ध जनों को आवश्यक आज्ञायें कृपया भेजदें। वे "नायी ब्राह्मण" (अलग जाति न कि $\frac{\text{ब्राह्मण}}{\text{नाई}}$) लिखे जावें।

(ह०) बी० एल० कोल लेफ्टिनेंट कर्नल

मनुष्य गणना सुपरिंटेण्डेंट राजपूताना और अजमेर मेरवाड़ा

नं० ७६—७७—१९३१, १७७ ता० अजमेर, ३ जनवरी, १९३१.

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस के महामन्त्री को अजमेर मेरवाड़ा के माननीय चीफ़ कमिश्नर के साथ उनके पत्र संख्या सी० सी०/२५३ ता० १६ दिसम्बर, १९३० से अन्त होने वाले पत्र व्यवहार के सम्बन्ध में प्रति लिपि भेजी गई।

(ह०) बी० एल० कोल लैफ्टिनेंट कर्नल

सुपरिंटेंडेंट मनुष्य गणना राजपूताना और अजमेर मेरवाड़ा.

( ) केवल बीकानेर के लिये \& केवल सिरोही के लिये £ केवल जयपुर के लिये।

No. 789 Dated Quetta, the November, 1930.

From

Khan Bahadur Gul Muhammad Khan,
Provincial Superintendent of Census Operations
in Baluchistan.

To,

The General Secretary
Akhila Bharatiya Nayee Brahman Mahasabha
Banares.

Sir,

With reference to your letter No. C. C./294, dated the 12th October, 1930, addressed to the Private Secretary to the Hon'ble the Chief Commissioner of Baluchistan, I am directed to say that instructions have already been issued to Enumerators to accept the returns of those who call themselves Nai-Brahmans.

I have the honour to be,
Sir,
Your most obedient servant
(Sd.) Gul Muhammad
Superintendent of Census Operations in Baluchistan.

संख्या ७८६ ता० क्वेटा, नवम्बर, १९३०.

प्रेषक—श्री खान बहादुर गुल् मुहम्मद खां
बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

बलूचिस्तान के माननीय चीफ् कमिश्नर साहब के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी० सी० ।२१४ ता० १२ अक्टूबर, १९३० के सम्बन्ध में मुझे कहना है कि जो लोग अपने को 'नायी ब्राह्मण' बतावें उनको वैसा लिखने की आज्ञायें पहले ही भेजी जा चुकी हैं।

मैं हूँ, महाशय
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) गुल मुहम्मद
बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट।

His Highness' Government, Jammu and Kashmir.

From

The Census Commissioner,

H. H.'s Government Jammu and Kashmir, Jammu.

To,

The General Secretary

Akhila Bharatiya Nayee Brahman Mahasabha, Benares.

No. S. D./536 Dated Jammu, the 25-11-1930.

Dear Sir,

In reply to your letter No. C. C./180 dated 12th October, 1930, to the address of the Private Secretary to His Highness the Maharaja Bahadur, I write to inform you that the Census Commissioner for India has agreed to the return of your caste people under the heading "Nai Brahman" or "Brahman Nai" or "Brahman (Nai)" or "Kulin Nai." Instructions have been issued to the Enumerting agency, to record your caste accordingly in this state.

Yours faithfully

(Sd) Anant Ram, Census Commissioner.

जम्मू और कश्मीर के महाराज की सरकार

प्रेषक--श्री मनुष्य गणना कमिश्नर

जम्मू और कश्मीर के महाराजा की सरकार, जम्मू .

सेवा में--श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

न० एस. डी. । ५३६ ता० जम्मू, २५ । ११ । १९३०

प्रिय महाशय,

श्री मान् माननीय महाराजा बहादुर के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी. सी. । १८० ता० १२ अक्टूबर १९३० के उत्तर में आपकी सूचनार्थ लिखता हूं कि भारत के मनुष्य-गणना कमिश्नर साहब ने आपकी जाति के लोगों को "नायी ब्राह्मण" या "ब्राह्मण (नायी)" या "कुलीन नायी" लिखना स्वीकार किया है। इस रियासत में मनुष्य-गणना विभाग को आपकी जाति को इसी प्रकार लिखने की आज्ञायें भेजी गई हैं ।

भवदीय—(ह०) अनन्तराम, मनुष्य गणना कमिश्नर.

XI. Office of the Census Operations C. P. and Berar.

On the 27th February, 1931. we received from the Joint Secretary, Nayee Brahman Sabha, Sohagpur (C. P.), a copy of the Letter No. 1553 dated Nagpur the 23rd December, 1930, from N. R. Chandorkar Esqr. Officer on Special duty Census Operations C. P. & Berar addressed to General Secretary Akhila Bharatiya Nayee Brahman Mahasabha and others, which reads :—

"No. 1054 Dated Nagpur, the 6th December, 1930.

Copy* forwarded to all Deputy Commissioners and state Census Officers for information and guidance. Care must be taken not to confuse Nai-Prahmans with Brahmans."

११. मध्य प्रदेश व बरार का मनुष्य गणना कार्यालय.

(ता० २७ फरवरी १९।९।३१ को प्राप्त)

"(भारत सरकार की आज्ञा ता० १९।९।३० की) "प्रति समस्त डिप्टी कमिश्नरों और रियासतों के मनुष्य गणना अफ़सरों को सूचनार्थ व निर्देशार्थ भेजी गयी। इस बात का ध्यान रक्खा जाय कि नायी ब्राह्मण—ब्राह्मण से संदिग्ध न हों।"

XII.—The Secretary to Government of Madras.

M. R. Ry. Rai Bahadur U. Rama Rao Avargel B. A. in the G. O. No. Ms. 3857 dated 10th September, 1930, writes :— "The memorialists are informed that the instructions issued to the enumerators are, to enter the name of the caste to which the person enumerated declares himself to belong. (By order of the Governor in Council)."

१२. मद्रास सरकार के मन्त्री.

श्रीयुत राव बहादुर यू० रामराव एवर्गल बी० ए०, गवर्नमेंट आज्ञा संख्या M-. ३८६७ ता० १० सितम्बर, १९३०, में लिखते हैं— 'प्रार्थियों को सूचना दी जाती है कि गणकों को ऐसी आज्ञा दी गई है कि परिगणित व्यक्ति अपनी जो जाति लिखावे वही लिख ली जावे। (कौंसिल के गवर्नर साहिब की आज्ञा से)"

XIII. The Superintendent of Census Operations, Bengal.

A. E. Porter Esqr, I C S. issued his order No. 223c—462c. on the 13th January, 1931. to (1) all District Officers, (2)

* Copy of the Government of India Home Department order No. F. 26/30—Public dated 19th September, 1930.

all District Census Officers, and (3) all Subdivisional Officers as follows;—"In conformity with the instructions of the Government of India, to secure uniformity throughout India, the entry "Nayee-Brahman" may be recorded in coulmn 8 for those Napits claiming the appellation."

१३. बंगाल के मनुष्य-गणना सुपरिंटेंडेंट.

श्री ए० ई० पोर्टर साहब आई० सी० एस० महाशय ने अपने आज्ञा पत्र संख्या २२३ सी० ४६२ सी० ता० १३ जनवरी १९३१ द्वारा (१) समस्त ज़िला अफ़सरों, (२) समस्त ज़िला-गणना अफ़सरों, और (३) समस्त सब डिवीज़नल अफ़सरों को सूचना दी है कि—"भारत सरकार की आज्ञाओं के पालनार्थ समस्त भारतवर्ष में एक-रूपता स्थापित करने के लिये, खाने न० ८ में "नायी ब्राह्मण" उन नापितों (नायियों) को लिख लिया जाय जो अपने को वैसा बतलावें।"

XIV.—The Census Commissioner of Baroda State S. V. Mukarjea, Esqr. B. A. (Oxon), F. S. S. [Lond.] in his letter No. 24—1 of 1930—1931 dated 28—8—1930 writes :—"With reference to your letter dated 11th August, 1930, I have the honour to inform yon that instructions have been issued to record under 'Nayee Brahman' those of your caste who return themselves as such. They will not be included under 'Brahmans' but will be shown seperately."

१४. बड़ौदा राज्य की मनुष्य गणना के कमिश्नर

श्रीयुत एस० बी० मुकर्जी महाशय बी० ए० (आक्सन), एफ० एस० एस० (लन्दन), अपने पत्र संख्या २४-१ वर्ष १९३०-१९३१ ता० २८।८।३० में लिखते हैं:—"आपके ११ अगस्त, १९३० ई० के पत्र के सम्बन्ध में मुझे आपको यह सूचित करने की प्रसन्नता है कि आपकी जाति के जो लोग अपने को 'नायी ब्राह्मण' लिखावें उनको वैसा लिखने की आज्ञायें प्रकाशित कर दी गई हैं। उनको ब्राह्मणों में सम्मिलित नहीं किया जायगा, परन्तु पृथक् दिखलाया जायगा।"

XV. The Census Commissioner, Gwalior Government. Rangal Esqr. B. A. in his letter No. 78.11, dated Gwalior the 7-2-31 writes ;—".....Nais can be enumerated as Nai-Brahmans and there is nothing in the instructions authorising the enumerators to reject the returns of those who may call the nselves Nai-Brahmans."

१५. ग्वालियर सरकार के मनुष्यगणना-सुपरिंटेंडेंट.

श्रीयुत रंगलाल जी साहब बी० ए० अपने पत्र संख्या ७८–११ ता० ७-२-३१ में ग्वालियर से लिखते हैं–"नायी, 'नायी ब्राह्मण' लिखे जा सकते हैं, और हिदायतों में ऐसी कोई बात नहीं है जिनके द्वारा गणकों को, इन लोगों के लिये, जो अपने को नायी ब्राह्मण लिखावें, इनकार करने का अधिकार हो।"

XVI. The Member of Council in Waiting Jodhpur State. In his letter No. 1698 dated Jodhpur, the 23rd December 1930, writes—"General Secretary, Akhila Bharatiya Nayee Brahman Mahasabha is informed that his petition dated 16th December 1630 requesting that the Nayees may be enlisted as Nayee Brahmans in the Census operations has been forwarded to the Revenue Member, State Council, Jodhpur, for disposal."

१६ क. जोधपुर राज्य के कौंसिल-इनवेटिंग के सदस्य.

अपने पत्र संख्या १६६८ ता० २२ दिसम्बर, १६३० में जोधपुर से लिखते हैं—'अखिल भारतीय नायी ब्राह्मण महासभा के मंत्रीमन्त्री को सूचित किया जाता है कि उनका १६।१२।३० का मनुष्य गणना में नायियों को नायी–ब्राह्मण लिखने की प्रार्थना विषयक पत्र स्टेट कौंसिल जोधपुर के रेविन्यू मेम्बर को प्रबन्धार्थ भेज दिया गया है।"

नं० १६४१. १५-२-३१

अज् मेहकमें मरदुमशुमारी राज मारवाड़

सरक्युलर तथा काग़ज़ात मर्दुमशुमारी में नायीयों की ज़ात के सिलसिले में साहिब सुपरिंटेंडेंट मर्दुमशुमारी राजपूताना, अजमेर, मेरवाड़ा का हुक्म नवम्बर २५–३५। F117 मवर्खे ३ जनवरी सन् १६३१ मौसूल हुआ है कि गवर्नमेंट आलियें हिन्दुस्तान ने यह

तसफ़िया फ़रमा दिया है कि आयन्दा मर्दुमशुमारी में जो कोई नायी अपने आपको 'नायी ब्राह्मण' लिखाना चाहे उसको वैसा ही लिख दिया जाये। लिहाज़ा बमूजिब इस हुक्म के यह हिदायत जारी की है। फ़क़त ता० २५-२-३१।

(SD) BISHAMBHAR NATH

SUPERINTENDENT Census Operations RAJ MARWAR.

XVII. Census Office, Jaipur State (Rajputana).
Official D.O. No. 1344 dated 2nd February 1931 runs as follows:—"I have issued instructions to all the state Census Charge Superintendents to return those who wish to record themselves as Nai Brahmans."

१७. जयपुर का मनुष्य गणना कार्यालय.

कार्यालय पत्र डी० ओ० नं० १३४० ता० २ फ़रवरी, १९३१ ई० निम्न प्रकार है —"मैंने राज्य के समस्त मनुष्य-गणना-चार्ज-सुपरिंटेंडेंटों को आज्ञायें निकाल दी हैं कि जो लोग अपने को नायी-ब्राह्मण लिखाना चाहें उनको लिख लिया जाय।"

XVIII. State Census Superintendent, Mewar.
Mr. A. Phatakwala in his letter No. 259—VII Udaipur, dated 4th January 1931 writes ;—".....all the 43 charges of this State have already been intimated to return Nai-Brahmans as a separate caste"

१८. मेवाड़ का राज्य मनुष्य गणना कार्यालय.

श्रीयुत ए० फाटकवाला महाशय अपने पत्र संख्या २६३-८ ता० ४-१-३१ में उदयपुर से लिखते हैं—"राज्य के समस्त ४३ चार्ज सुपरिंटेंडेंटों को नायी-ब्राह्मण पृथक् जाति के रूप में लिखने की सूचना पूर्व ही दे दी गई है।"

१९. मनुष्य-गणना सुपरिंटेंडेंट, अलवर राज्य।

श्री पं० लालचन्द जी शर्मा के पत्र ता० २४-१-३१ के उत्तर में पत्र के पृष्ठ पर :—"लौटाया जाकर श्रम है कि इस विषय में आज्ञायें भेजी जा चुकी हैं। ता०२६-१-३१" (ह० अंग्रेजी)

२०. मर्दुमशुमारी कोटा राज्य ।

नं० २०८५ ता० २७-१-३१ कोटा से:—"बजवाब तहरीर आपकी १४-१-३१ इत्तला दी जाती है कि महकमा हाज़ा से जुमले कारकर्दगान के नाम ता० १६-१-३१ को हिदायत जारी हो चुकी है ।"

२१. सेन्सस सुपरिंटेंडेंट सिरोही स्टेट ।

नं० १४१७ ता० १-२-३१ सिरोही से:—"आपके ता० २४ जनवरी सन् १९३१ ई० के पत्र के उत्तर में आप को सूचित किया जाता है कि इस विषय में मनुष्य गणना सुपरिंटेंडेंट साहिब अजमेर की तरफ से सूचना मिलते ही हमने अधीनस्थ तमाम मनुष्य गणना स्टाफ़ को आज्ञायें दे दी हैं कि जो लोग अपने को "नायी ब्राह्मण" बतावें उनको वैसा लिख लिया जावे ।"

मुद्रक:—ला० देशराज, चोपड़ा प्रिंटिंग प्रेस, लाहौर

"B"

Nayi-Brahman Granthavali—No. 17.

ओ३म्

WHY
NAYI-BRAHMAN
SHOULD BE
the General Term of the Caste.

A brief collection of notes on "Nayi-Brahman Siddhanta from Vedas, Vedangas, Brahmans, Shrauta and Grihya Sutras, Census Reports, and Ethnological Books, etc etc.

BY

Pt. Revati Prasad Sharma Purohit,

General Secretary,

Akhila Bharatiya Nayi-Brahman Mahasabha,

BENARES CANTT.

PUBLISHED BY

Nayi-Brahman Pustakalaya

BENARES (CANTT.)

Maurya Era :—2251.

1000 Copies] *February, 1940.* *[Price As. -/2/- onl*

Nayi Brahman Pustakalaya,

BENARES (Cantt.).

The names of the subscribers of the Nayi-Brahman Publicity Deptt. of the Akhila Bharatiya Nayi-Brahman Mahasabha Benares Cantt., each of whom has contributed Rs. 20/- only for it :—

1. Pt. Tulsi Ram Sharma, Barahi Tola, Etawah (U.P.)
2. Pt. Nanhe Lal Sharma, Nagpur (C. P.)
3. Pt. Ganga Ram Sharma, Chheda Khawas ka Purwa. Naka Hindola, Lucknow.
4. Pt. Masani Din Jijnasu, Saádatganj, Lucknow.
5. Pt. Liladhar Jánabhai Sharma, Karachi.
6. Pt. Lal Chand Ganpat Chand Sharma E. L C., Páli (Marwar)
7. Pt. Párshwa Náth, Chin Hill, Falám (Burma)

REVATI PRASAD SHARMA,
GENERAL SECRETARY,
A. B. Navi-Brahman Mahasabha,
Benares Cantt.

* ओ३म् *

Why 'Nayi-Brahman' should be the General Term of the Caste.

The Difficulty and its Solution.

I. The Names of the Caste.

The community numbering about 37 lac in India, whose chief profession is shaving, now a days, is known under different names in different provinces of India. The most important are as under:—

1. Nai—N. W. F. Province, Punjab, U.P., Behar, Rajputana, Central India, C.P., and Berar.
2. Nau—U. P.
3. Nhawi } —Bombay and C. P.
4. Mhali }
5. Valand—Gujrat.
6. Bhandari }
7. Bhadri } —Orissa.
8. Barik }
9. Napit—Bengal.
10. Mangala—Andhra (Telugu) Province.
11. Ambattan—Tamil Province.
12. Nayinda—Mysore.

There was no common term, which might be used for all these provincial terms of India, therefore several times the English term 'barber' was taken to serve the purpose. But it was not right, because—

1. Barber' being an English professional word, could be used for those only who profeseed shaving.

2. It could not serve the purpose of several lac of caste people, who held professions other than that of shaving.

3. It could not convey the sense of other professions of the caste, *e.g.* yájan vritti, physicio-surgery, message-giving, match-making, etc.

4. It could not signify the vast meanings of the term "Náyí", which is used for one of the oldest castes of India.

5. Caste-names ought not to be translated, just as Bráhman, Kshatriya, Káyasth, etc. can not be translated.

The vast propaganda of the Akhila Bharatiya Nayi-Brahman Mahasabha made the term "Náyí-Bráhmán" so populer throughout India that

II. The Government of India and Census Superintendents of all provinces and states issued orders to accept records of those who called themselves Nayi-Brahmans:—

I. Government of India.

No. F. 269/30—Public,

Government of India, Home Department.

From

A. Whittaker Esquire, I. C. S.,
Under Secretary to the Government of India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha, Benares.

Simla, the 19th September 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" Cannot be accepted as describing Nai-Brahmans.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

II.—The Superintendent, Census Operations U. P.,

A. C. Turner Esq., M. B. E., I. C. S.. in his letter no. 211 Nainital dated August 1, 1930, writes—" with reference to your letter dated July 12, I have the honour to state that there is no objection to your community returning themselves as 'Nai Brahmans' at the coming census."

III.—The Superintendent, Census Operations, Punjab,

K. S. Khan Ahmed Hasan Khan, M. A., P. C. S,

In his letter No. 2372 dated Lahore, the 17th September, 1930, writes:—"According to the instructions issued to the Enumerators, any person returning himself as 'Nai Brahman' will be recorded as such in the column of caste."

IV.—The Superintendent of Census Operations, Assam,

C. S. Mullan Esquire, I. C. S, in his letter No. 579 dated Shillong, the 12th September, 1930. writes:—"With reference to your letter dated the 27th August, 1933, addressad to the Private Secratry to the Governor of Assam, I have the honour to say that there do not appear to be any members of your community in this province If there are, however, I have no objection to them returning themselves as "Nayee Brahmans."

V.—The Provincial Superintendent of Census Operations, Bombay Presidency,

A. H. Dracap, Esquir, B. A., (Cantab.),

In his letter No. E. T. H. N. 9 dated Kirkee, Poona, 1st October, 1930, writes:—"With reference to the correspondence ending with your letter No. C. C. 158 dated the 26th September, 1930, I have the honour of informing you, there is no objection to your community returning themselves as 'Nayee Brahmans'. am issuing the necessary instructions to enumerators."

VI.—The Secretary to Government of Madras,

M. R. Ry. Rai Bahadur U. Rama Rao Avargal B. A. in the G. O. No. Ms. 3867 dated 10th September, 1930, writes:—"The Memorialists are informed that the instructions issued to the enumarators are, to enter the name of the caste to which the person enumarated declares himself to belong. (By order of the Governor in Council)."

VII.—The Provincial Superintendent of Census Operations in Baluchistan,

Khan Bahadur Gul Muhammed Khan Esqr., in his letter No. 789 dated Quetta the November 1930 writes:—"With reference to your letter No. C. C./294 dated the 12th October 1930, addressed to the private. Secretary to the Hon'ble the Chief

Commissioner of Baluchistan, I am directed to say that instructions have already been issued to Enumerators to accept the returns of those who call themselves Nai-Brahmans."

VIII. Office of the Census Operations, C. P. and Berar,

On the 27th February, 1931, we received from the Joint Secretary, Nayee Brahman Sabhā, Sohagpur (C. P.) a copy of the Letter No. 1653 dated Nagpur the 23rd Dec., 1930, from N. R. Chandorkar Esqr., Officer on Special duty Census Operations, C. P. & Berar addressed to the General Secretary Akhila Bharatiya Nayee Brahman Mahasabha and others, which read—

"No 1054 Dated Nagpur, the 6th December, 1939.

Copy forwarded to all Deputy Commissioners and state Census Officers for information and guidance." Care must be taken not to confuse Nai-Brahmans with Brahmans.

IX.—The Census Commissioner to H. H.'s Government Jammu and Kashmir,

Anant Ram Esqr., in his letter No. S. D./530 dated Jammu the 25. 11. 1930, writes:—"In reply to your letter No. C. C./180 dated 12th October, 1930 to the address of the Private Secretary to His Highness the Maharaja Bahadur, I write to inform you that the Census Commissioner for India has agreed to the return of your caste people under the heading 'Nai Brahman' or 'Brahman Nai' or Brahman (Nai) or 'Kulin Nai.' Instructions have been issued to the Enumerating Agency to record your caste accordingly in this state."

X.—The Census Commissioner of Boroda State,

S. V. Mukarjea, Esqr. B. A. (Oxon.), F. S. S. [Lond.], in his letter No. 24—1 of 1030-1931 dated 28—8—1930 writes:—"With reference to your letter dated 11th August, 1930, I have the honour to inform you that instructions have been issued to record under 'Nayee Brahman' those of your caste who return themselves as such. They will not be included under 'Brahmans' but will be shown seperately."

XI.—The Superintendent of Census Onerations, Central India Agency

C. S. Venkatāchar, Esquare, I. C. S. in his letter No. 5136 of 1930 dated Central India Agency Census office, Indore, the 6th December 1930, writes:—"Necessary instructions have been issued to the Census Officers in this Agency to accept the returns of those who call themselves 'Nai-Brahmans' for entry in column 8 of the Enumeration Schedule."

XII.--The Census Commissioner, Gwalior Govt

Ranglal Esqr.-B. A. in his letter No. 78. 11, dated Gwalior the 2—7—31 writes:—".....Nais can be enumerated as Nai-Brahmans and there is nothing in the instructions authorising the enumerators to reject the return of those who may call themselves Nai Brahmans."

XIII.—The Superintendent of Census Operations. Bihar and Orissa.

W. G. Lacey Esqr., I. C. S, in his letter No. 1231 dated, Hazaribagh, the 5th January, 1931, writes:—"with reference to your letter No. C. C. 227 dated the 20th October, 1930, I have the honour to say that instructions are being issued that any members of your community who describe themselves as Nai Brahman may be recorded as such by the enumeration staff."

XIV.—The Superintendent of Census Operations, Bengal,

A.E. Porter Esqr, I. C. S, issued his order No. 223 c.—462c on the 13th January 1931, to (1) all District Officers, (2) all District Census Offfcers, and (3) all Subdivisional Officers as follows:—"In conformity with the instructions of the Government of India, to secure uniformity throughout India, the entry "Nayee-Brahman" may be recorded in column 8 for those Napits claiming the appellation."

XV.—The Superintendent of Census Operations, Rajputana and Ajmer-Merwara,

Lieut. Colonel B.L. Cole, Esqr. I.A. issued his Memorandum No. $\frac{22\text{-}75}{F.\ 117}$ of 1931 dated Ajmer, the 3rd January, 1931, to (1) All the State Census Superintendents in Rajputana (including Lawa and Nimrana), and (2) The District Census Officers in Ajmer-Merwara and Abu, as follows:—"The Government of India have decided that in the forthcoming Census those who wish to record themselves as Nai-Brahmans should be allowed to do so. Please issue necessary instruction to all concerned. They should be entered as Nai-Brahmans (*a seperate caste*) and not as BRAHMANS."

And so, the term was so widely recorded in all provinces of India that

III. The Census Commissoner of India took "Nayi-Brahman" as the GENERAL term of the caste. as follows :—

Copy from Census of Inida 1931 Vol: I Part II page 464 para 96.

Table XIV—Literacy by Selected Castes.

	Population dealt with.			Educated.			Uneducated.			Educated in English.		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Naibrahman.	**1582827**	**841538**	**741189**	**55453**	**51613**	**3340**	**1527374**	**79025**	**737349**	**2757**	**2681**	**76**
Ambattan Cochin (H)	1249	604	645	373	248	125	876	356	542	24	21	3
Hajjam Bombay (H)	25442	12741	12701	3057	2799	258	22385	9942	12443	153	151	2
Hydrabad (H)	130153	69930	60223	2441	2312	129	127712	67618	60094	141	125	16
W. I. S. (H)	34843	17755	17088	3289	3098	281	31554	14747	16807	117	115	2
Nai C. P. (all)	107304	53822	53482	7495	7134	361	99809	46688	53121	245	237	8
Delhi (H)	3669	2605	1064	274	254	20	3395	2351	1044	37	36	1
Delhi (M)	671	398	273	32	29	3	639	369	270	6	6	...
Punjab (H)	82449	46037	36412	2892	2711	181	79557	43326	36231	360	356	4
Punjab (S)	31967	18020	13947	1939	1796	143	30028	16224	13804	160	157	3
Punjab (M)	185763	102027	83736	3799	3534	265	181964	98493	33471	331	322	9
U. P (all)	728701	386811	341890	15703	14976	727	712998	371835	341163	637	624	13
C. I. I.	77142	40292	36850	2405	2305	100	74737	37987	36750	88	88	...
Gwalior	44391	24055	20336	1039	993	46	43352	23062	20290	50	48	2
Nau U. P. (M)	68453	35654	32799	2216	2100	116	66237	33554	32682	142	135	2
Nayinda-Mysore (H)	37531	19494	18037	3252	3063	189	34279	16431	17848	138	132	7
Valand-Baroda	23099	11393	11706	5247	3451	896	17852	7042	10810	[illegible]	[illegible]	6

Copy from Census of India 1931 Vol. I Part II Page 178

Table XIV—Civil Condition by Selected Castes.

	Population dealt with.		Unmarried.		Married.		Wadoured.	
	Males	Females	Males	Females	Males	Females	Males	Females
Naibrahman etc.	**1008945**	**911274**	**455577**	**310316**	**472939**	**476211**	**80429**	**124747**
Ambattan Cochin (H)	776	794	451	331	292	351	33	112
Hajjam Bombay (H)	15623	15626	7238	4858	7370	7926	1015	2742
Hydrabad (H)	83855	75890	37406	25752	40978	41024	5471	9114
W. I. S. (H)	22100	21747	10127	7905	10498	11024	1475	2818
Nai C. P. (all)	66804	66452	26334	18796	36935	37181	3535	10475
Delhi (H)	3115	1318	1294	444	1549	695	272	179
Delhi (M)	450	357	186	130	234	197	30	30
Punjab (M)	55634	45506	27541	16581	22209	22538	5884	6387
Punjab (S)	21741	17416	11832	7097	7773	8195	2136	2124
Punjab (M)	127164	08691	67388	48103	49522	49561	10254	11087
U. P. (al)	475856	20932	209394	142325	226973	228164	3948	60112
C. I. (H)	48916	45548	20348	13582	24958	24386	3610	7577
Gwalior	28877	25496	12604	8272	13147	12984	3126	4240
Nau U. P. (M)	44231	41619	44231	41619	23388	24107	3027	5196
Valand Baroda	13803	14203	130803	14213	7113	7935	1072	2454

IV. "Nayi-Brahman" is the most suitable term of the caste.

BECAUSE—

(1) "Náyi" is synonym of Vedic and shastric Savitá and 'Adhwaryu' :—

(*i*) In its literary meanings as 'leader' :—

Nayi—derived from the root णीञ् प्रापणे, 'Ni-to lead' * means 'leader.' The word "Náya" नाय in Rigveda (VI. 24. 10 § and VI. 46. 10 †) is translated by Sáyanáchárya as "कर्मणां स्तुतीनां नेता"—"योऽस्माकं नयो नेता युधि" one who is our leader in act, in divine service, and in war

Savita—The Vedic term for the Vedic barber, derived from the root 'su' षु प्रेरणे means 'leader'. Sáyana comments in Atharva Veda (आयमगन्त्सविता क्षुरेण० ॥ VI. 68. 1) 'Savitá' as सर्वस्य प्रेरको देवः "divine leader of all." While commenting on विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् (Yajur IV. 8; XXII. 21; XI. 67. Rig. V.

* The root 'Ni' णीञ् by adding the suffix घञ् (अर्तिह्रीब्लीरीक्नूयिक्ष्माय्यातां पुङ् णौ ॥ Panini's Gr. 3.3.24) or ण (दुन्योरनुपसर्गे ॥ Panini's Gr. 3.1.142) and making वृद्धि (अचोञ्णिति ॥ Panini's Gr. 7.2.15) to it, becomes नाय 'Nāya', and by adding 'in' णिनि (अत इनिठनौ ॥ Panini's Gr. 5.2.115) it becomes 'Nāyin' नायिन्, the nominative singular of whice is 'Nāyi' नायी ।

§ ओं सचस्व नायमवसे अभीक इतो वातमिन्द्र पाहि रिषः ॥ Rig. VI. 24.10.1 सायण :—हे इन्द्र ! त्वं नायं कर्मणां स्तुतीनां च नेतारं अभीके संग्रामे अवसे रक्षणाय सचस्व सेवस्व० ॥

† ···इन्द्र नायमवायुधि० ॥ Rig. VI. 46. 11.

सायण :—हे इन्द्र ! नाय योऽस्माक नया नेता युधि युद्धे तमपि अव रक्ष ।

50. 1) Uvvata writes "नेतः प्रणेतः सवितः" and Mahidhara writes "नेतुः फलप्रापकस्य देवस्य दानादिगुणयुक्तस्य सवितुः 'Netá' means 'leader the Savitá. And thus, they point out 'Savitá' to be 'Netá' or leader.

Adhwaryu—The name of an officer priest, well mentioned in Vedic and sacrificial literature, who is also the barber. The term is split up by Yáskáchárya as "Adhwara + yuh अध्वर्युः and explained as अध्वरस्य नेता "leader of 'Adhwara, the secrifice (Nirukta Upodgháta 1. 8). Mahidhara explains उन्नेतॄणाम् (Yajur. VI. 2) as उन्नयनकर्तॄणामध्वर्यूणाम् and Sáyana explains नृभिः (Sáma Veda Uttar. III. 5.) as नृभिः नेतृभिः अध्वर्व्वादिभिः । and thus, they point out 'Adhwaryu' to be 'Netá' or leader.

(ब) In its technical meanings as 'barber' :—

Nayi—the well known caste term in North India signifying a barber, explained in all ethnological books and Hindi dictionaries.

Savita—येनावपत्सविता क्षुरेण (Atharva. VI. 68. 3) आयमगन्त्सविता क्षुरेण (Atharva. VI. 68. 1). In these two mantras 'Savitá' is told shaving with a razor. Commenting 'Vaptá' in यत्क्षुरेण मर्चयता सुतेजसा वसा वपसि केशश्मश्रु (Atharva. VIII. 2. 17) Sáyanáchárya writes हे देव सवितः संस्कारक पुरुष वा त्वं वसा केशानां छेता नापितः सन् and points out 'Savitá' to be the hair cutter, 'Vaptá', the 'Nápit.'

Adhwaryu—In the 4th para of this chapter, there is half a dozen of evidences in

which Adhwaryu is said to perform duties of a barber. As you have seen above, the Vedic word "Vaptá" means a hair cutter or barber. Commenting 'Vaptá' in प्रथैतन्मनुर्यत्रे मिथुनमपश्यत्। (Taittiriya Br. 1. 5.6), Sáyanáchárya writes वप्ताऽध्वर्युः, *i.e.* Adhwaryu is the hair-cutter, the barber.

(2) Nái; Náu, Nauá, Nhávi, Náyinda prevailing over India are terms deformed from 'Náyí'.

(3) Náyí consists in itself all attributes presented by the different epithets and professions of the caste:

नयति प्रापयति आर्यत्वं (द्विन्दुत्वं) आर्येभ्यः चूडाकरणेन[1], द्विजत्वं द्विजेभ्यो ब्रह्मचारिभ्यु उपनयनकाले[2], समावर्तन दीक्षां स्नातकाय[3], संन्यासदीक्षां संन्यासिने[4], यज्ञदीक्षां यजमानाय[5], राज्याभिषेकदीक्षां राज्ञे[6] वपनेन स नायी चूडकः, मुण्डी, मुण्डकः, वप्ता वा।

चूडाकरणं द्विजातीनां सर्वेषामेव धर्मतः।
प्रथमेब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात्॥ Manu. I. 33.
अनुवाकस्य प्रथमेन यजुषाऽर्धः संसिञ्चयोष्णःशीतास्वानीयोत्तरया शिर उनत्ति॥ त्रीस्त्रीन्दर्भानन्तर्धायोत्तराभिरभिः प्रति मन्त्रं प्रति दिशं प्रवपति॥ वपन्तेमनुमन्त्रयते॥ Apastamba IV. 10. 5-7.

२. ततो ब्रह्मा ... उष्णेन वाय उदकेनहीति चौलवच्छीतोष्णे उदके युगपन्नियम्य नानि कुर्यात्॥ Samskar Kaustubha page. 167. Samavartana.

४. "इन ५० मन्त्रों से आज्याहुति देके तदनन्तर जो संन्यास लेने वाला है वह पाँच वा छः केशों को छोड़कर; पृ० ६५—६६ में लिखे दाढ़ी मूंछ केश लोमों का छेदन यथावत् चार करके यथावत् स्नान करे।" (संस्कारविधि: सन्यास प्रकरण)
नोट—पृष्ठ ६५—६६ चूड़ाकरण संस्कार।

५. अध्वर्युः स्वयमुदङ्मुखो भूत्वा यजमानस्य दक्षिणं गोदानं निवर्तयामीति केशान् छिन्द्यात्॥ Ishti Sangraha pages 29—30.

६. ... सविता राज्ञो राजाभिषेकं प्राप्नुवतः सोमस्य वरुणस्य च केशान् येन क्षुरेणावपत्॥ Sayana on Tait. II. 7. 17.

Nāyi (known as *Chudaka, Mundi, Mundaka or Vaptá*). One who leads Aryas or Hindus to Aryáhood or Hinduism by chúdákarana (tonsure ceremony), upwija-snip to dwijas (Brahmachāris—Brāhmān, Kshatriya and Vaishyá) on the occasion of initiation with the sacred thread, Samávartana Díkshá to the convocated, Samnyásadikshá to the Sannyási (ascetic) vaina-dikshá to vaidámána Rájyabhisheka-diksha to Raja performing shaves with Vada-mantres on all these occasions.

नयति प्रापयति प्रायश्चित्तं पातकिने भद्रकिरणेन[1] स नायी भेद्रकः भद्री कलिङ्ग देशे प्रसिद्धः)

Nāyi (known as *Bhadraka* or *Bhadri* in Orissa), one who leads a sinner to purity by performing Bhadra, (a shave of whole head and face, together with beard and moustaques)

3. नयति प्रापयति अशौचशुद्धं क्षुरेण स नायी क्षुरः (क्षुरति वालं-खति पापान् केशांश्च स क्षुरी) वायवी (वाति गन्धति हिंसति अशौचं स वायुः[2])

Nāyi (known as *Kshuri* or *Vāyu*[2]), one who leads impures to purity by performing kshaura (cutting of hair, sins and impurities).

4. नयति प्रापयति अध्वरं यजमानाय स सुवाति प्रेरयति च यजमानं ऋत्विजश्च प्रैषवाक्यैः स नायी अध्वर्युः सवितावा।

---

१. श्रो विश्वानि देव *सवितर्दुरितानि परासुव । यद्भद्रं† तन्न आसुव ॥
Yajur. XXX. 3.

* येनावपत्सविता क्षुरेण० ॥ आयमगन्त्सविता क्षुरेण० ॥
Atharva. VI. 68. 3, 1.

† क्षौरं तु भद्रकरणं मुण्डनं वपनं तथा ॥ Amarkosh Brahmavarga.

२. क्षुरेण वाय उदकेनेहि ॥ Atharva VI. 68. 1.

Nâyi (known as *Adhwaryu* or *Savitá*), one who leads yajamána to yajna (the Adhwara) or leads (or guides) the yajamána and sacrificial priests by praishas (orders).

5. नयति प्रापयति यजमान-कन्यायै वरं स नायी सम्बन्ध-प्रापकः ॥
Nâyi, one who leads bride-groom to bride, being the matchmaker.

6. नयति प्रापयति मङ्गलं कल्याणं आयुरारोग्यं च भिषक्कर्मणा संगीत कलया वा स नायी मङ्गलः कल्याणः आन्ध्र देशे मरुधुवर् (वैद्यः) च तामिल देशे प्रसिद्धः ।
Nâyi (known as *Kalyána*, *Mangala* (in Andhra country and *Maruthuvar* in Tamil country), one who leads his clients to their kalyána or Mangala—the prosperity, happiness, long life, and health by performing physical, surgical, and musical duties to them.

7. नयति प्रापयति ग्रामं सन्मार्गं संघटने वा स नायी ग्रामणीः[1] ॥
Nâyi (known as *Grámani*), one who leads citizens and villagers to right path, to morality and to their constitutional unity.

8. नयति प्रापयति नाय न्याय ग्रामपञ्चायतेभ्यः स नायी न्यायी वा ॥
Nâyi (Nyâyi) one who leads village panchâyats to Justice[2] (Náya or Nyáya)

9. न आयाति न आप्नोति अशौचं स नायी नापितः बङ्ग देशे प्रसिद्धः ॥
Nâyi (known as *Nápit* in Bengal) (Na+áyi= Nayi), one who is never led to impurity :—
शिल्पिनः कारुका वैद्याः दासीदासश्च नापिताः ।
राजानः श्रोत्रियाश्चैव सद्यः शौचाः प्रकीर्तिताः॥ Parash. III. 22.

---

१. ग्रामणीर्नापिते पुंसि ॥ Amarkosh.

2. In the districts of Bengal, barbers were village-mundals and mukhias and 21 mundals."
"In Orissa barbers were acting as guardians of village chastity and morality" (Census of India 1872 pages 11, 61)

Thus Náyi is called—

10. *Antávasáyi*[1] **अवसायी** one who sits **अन्ते** by his clients, and

11. *Divákirti*[1]—**कीर्ति** one who is praised **दिवा** by day ; or who shines like the rays[2] of the Sun (the Savitá), or who removes dark[3]

(4) The following evidences are more than sufficient to prove 'Náyí' to be a Brahman.

(i) 'Náyí' means leader, while Brahman is the leader of the Hindu caste system. **ब्राह्मणोऽस्य मुखमासीद्०** (Yajur. XXXI. 11).

(ii) The main professions of the Náyí are (*a*) Kshaura (shaving), (*b*) Yájan Vritti (Priesthood), (*c*) Physicio-Surgey, and these are Brahmanic :—

(a) **Kshaura** (shaving)—The Bráhmans officiating different duties round the Vedi or the sacrificial alter are known under different names. The Bráhman sitting in the South facing North is called Brahmá, one sitting in the North facing South is known Adhwaryu, that facing East is called Hotá and one facing West is called Udgátá. Brahmá is sometimes called Prajápati, Purohita, or the priest. Now Brahmá Prajápati, Adhwaryu, and Purohit are said to perform shaving :—

(i) **तेन ब्रह्माणो वपत०** ॥ Atharva. VI. 68. 3.
Brahmás ! shave ye with the razor.

(ii) **तेषां ब्रह्मेदीशे वपनस्य नान्यः** ॥ (Tait. Br. 2. 7. 17.)

---

१. क्षुरी मुण्डी दिवाकीर्ति नापितान्तावसायिनः ॥ Amarkosh.

२. रश्मयो वै दिवाकीर्त्यानि ॥ Aitareya IV. 19.
रश्मयो वा एत आदित्यस्य यद्दिवाकीर्त्यानि ॥ Tándya. IV-13.

३. देवा दिवाकीर्त्यैस्तमोपाघ्नन् ॥ Tándya IV. 8-13.

(*iii*) तेषां वर्धमानानां केशानां वपनस्य ब्रह्मेत ''प्रजापतिरेवैशे समर्थो भवति। नृत्वन्वः कृष्टिचन्। तस्मात्प्रजापतिरूपो पुरोहितो वपनं करोतु (Sáyana on above). Only Brahmá, Práiapati or Purohit is able to shave the hair of the Ráiá or the King.

(*iv*) तेन क्षुरेण हे ब्राह्मणाः प्रजापतिरूपाः पुरोहिताः अस्येदं केशजातं वपत॥ (ibid) O Bráhmans ! the Priests ! in form of Praiapati (the Saviour of the Universe), do ye shave his hair with that razor.

ब्रह्मा.....छदनान. कुर्यात् (Samskara-Kaustuona page 113) Brahmá should shave on the occasion of Samávartana. the convocation.

(*vi*) ब्रह्मा.....सकशान.पजूलान छित्वा० ॥ (ibid) Brahmá should cut the hair together with the Kushá grass, on the occasion of Chúdá-karana. the tonsure ceremony.

(*vii*) ब्रह्मा प्रच्छिद्य प्रछिद्य निदधाति॥ (Ashwaláyan Gr. Sú. 2. 1. 17) Brahmá puts down the hair and Kushá-grass cut together by him.

(*viii*) अथमध्वर्यावपनमन्त्रः (Sáyana on Tait. Br. 1. 5. 5.) ऋतमव.....निवर्तयत' reciting this mantra Adhwaryu will shave on the occasion of Cháturmása Yága.

(*ix*) अध्वर्युः...निवर्तयामीति केशाँश्छिन्द्यात॥—(Ishti Sangraha page 30). Adhwaryu reciting निवर्तयामि etc. should cut the hair.

(*x*) तेन ब्रह्मणा मन्त्रणाहमध्वर्युरस्य यजमानस्य...निवर्तयामि कृन्तनेन केशान्॥ (Sáyana on Tait Br. 1. 5. 5.) With that mantra, I, the Adhwaryu, remove the hair of the yajamána by cutting them.

(xi) श्मश्रूणि वापयते स्वार्थिको णिच् । वापयत वाध्वर्युणा यजमानः ॥ (ibid) yajamána gets his beard shaved by the Adhwaryu.

(xii) अनेन मन्त्रेण केशानध्वर्युर्निवर्तयति । श्मश्रूणि तूष्णीं-वपतीति ॥ (Sáyana on Ápastamba Sh. Sútra VIII. 4. 2.). Reciting 'ऋतमेव ... अभिवर्तये' this mantra. Adhwáryu shaves the hair : (but) shaves the beard silently.

(xiii) आचार्य ... प्रतिमन्त्रं प्रतिदिशं प्रवपति ॥ . (Ápastamba Gr. Sutra IV. 10) Acharya shaves each of the four sides reciting every time different mantras on the occasion of initiation with the sacred thread or Upánayana Samskára.

(xiv) आचार्यः...उन्दनादि वपनान्तं चौलोक्तरीत्या कर्यात् ॥ (Samskára Paddhati pages 92-95). Acharya should moist and shave the hair of his disciple on the occasion Godána Samskára as on Chaula ceremony.

(b) Yájana Vritti (priehood) – Náyís have their clients permanently divided According to Manu (अध्यापनमध्ययन याजन यजन तथा ॥ I. 88) and others, yájanam is the duty of Bráhman only Návís profess priesthood and pújá

(i) At wedding ceremonies too he plays an important part, next indeed to that of a Brahman himself. (Ethnographical Hand book for N. W. P. & Oudh by W. Crooke B. A.)

(ii) They are the most Brahmanised of the lower castes.....Among the Konga-Villalas of the Salem District, it is the Ambattan

Achárya is the principal, who teaches the four Vedas with their different branches (Manu II. 140).

who officiates at the marriage rites. (The Castes and Tribes of S. India by E. Thurston C. I. E.)

(*iii*) Others officiate as Pujáris (Priests) at Takurance (Village Diety) temples. The Pujári or the officiating priest at the famous temple (of Jagannath) is a barber (ibid).

(*iv*) They officiate in temples and are Purohits (family priests) to the lower non-polluting castes. (ibid)

(*v*) There are several other castes in Malabar such as the Tiyyans, Mukkavans etc. who employ barbers as Purohits. (ibid)

(*vi*) Marayans are barbers serving Nayars and higher castes. In Kottayan and Kurumbranad Talukas they are barbers, drummers, and officiate as purohits (priests) at the funeral ceremony of Nayars. (ibid)

(*vii*) Going still further South, we find the Náyar purohit, called simply Attikurisi, ommitting the Marayan, and he considers it beneath his dignity to shave. (ibid)

(*viii*) The word 'Yájaka' means a priest and in the Punjab there is a sub-caste of Nayis who are called 'Yájakas'.

(c) **Phyisicio-Surgery**—Náyis from the oldest ages are physicians and surgeons. Even now they profess as country surgeons. In Rajputana 'Vaidya Nayi' and in Madras 'Muruthúvakula' (physician's family) are the sub castes of Náyis. Mr. H. H. Risely writes in his 'Caste & Tribes' "The barbers practise surgery, opening boils and abcesses, inoculating for small-pox and prescrib-

ing in all forms of venerial diseases..... He might therefore, be fitly styled a barber-surgeon."

In Yajurveda we read विप्रः स उच्यते भिषक् ॥ (12. 80) i.e. the physician is called 'Vipra', the Bráhman.

So, with these and many other reasons, Náyis belong to Bráhman Varna and are rightly to be known as 'Nayi-Brahmans' and "**Nayi-Brahman**" is the only best term for the caste

Some Objections refuted.

(1) Some say that 'Náyí' is a professional term. But it is wrong. It expresses no special profession. We may call Hajjám (one who does Hajámat—shave—or literally meaning 'to bleed') and barber to be professional terms. But, aswe have explained above on pages 10-13, 'Náyi' denotes no special profession. It contains in itself the common sense of all professions and attributes of the caste. According to all ethnographical and ethnological books and dictionaries it is purley a caste name. And, according to Jain literature, Mahavir, the famous founder of Jainism belonged to 'Náyi' caste, and that the term was well known even 2500 years past. Mr. A. F. Rudolf Hoernle in his Uvásagadasáo (translation of the Jain book, **उवासगदसांग सुत्त** paras 67* and 70†) writes Ananda belonging to "Náya Clan", and on page 77 and notes nos. 119 and 304, he tells

---

* तंसेय खलु मम कल्लं जाव जलते विपुलं असणं पाणं खाइमं साइमं जहा पूरणे जाव जेट्ठ पुत्तं कुटुंबे ठवित्ता, तं मित्तणाइ जेट्ठ पुत्तं आपुच्छित्ता कोल्लाग सन्निवेसे **नायकुलंसि** पोसह सालं पडिलेहित्ता समणं भगवं महावीरस्स अंतियं धम्मं पण्णंति उवसपज्जित्ताणं विहरत्ति ए,...॥ ६७ ॥

† त एणं से आणंदे समओ वासए जेट्ठ पुत्तं मित्तणाति आपुच्छति २, स यातो गिहातो पडिणिक्खमति २ त्ता वाणिय गामं नगरं मज्झं मज्झेणं निगच्छइ २ त्ता जेणेव मित्त **नायकुले** जेणेव पोसहसाला तेणेव [illegible] पमज्जति...॥ ७० ॥

that Mahávír was known as 'Naya Muni' and Náya-putra'. One born of 'Náya Kula' will be called 'Náy

(2) Others say that the term 'Náyí' is nicknamed, now a days, therefore, it should be given up. This also is wrong. The term is not nicknamed, but the caste itself is nicknamed by the so-called high caste Hindus and for some of its own defects. Therefore, untill and unless the able, enlightened, respectable, and wealthy persons of the caste come forward in the public to raise the alround status of the caste and join together to show their strength and greatness of the caste and to fight fast against the nickname, the defect can not be removed. Harijan (devotee of God, Árya (gentleman), and Mahashaya (a man of high ideals) are good terms, but since these are specialized to the untouched by Mahatma Gandhi and Arya Samaj, they are nicknamed and no high caste persons like to be known as such.

(3) Some say, when Náyis are Bráhmans, why should we not call ourselves 'Bráhman' only? Truly, this is the week and disguising spirit and leads to loss of the caste. By saying so or by accepting a name of some other caste, we shall only increase others number, decreasing by so much the number and alround status of our cast, and thus, we, our ablest persons, and our caste itself will be no-where. Therefore unless other castes, recognising, our high birth, and action, give up all differences and be sincerely ready to mix by all means at equal standard, we should not try for it. When we are Bráhmans of the oldest Vedic ages, why should we try to mix with the newly framed Bráhmans ?

---

* नायो नायकुलं अस्य स्तीति नायी ।

Printed by Prakash Chand, Secretary,
The Arya Press Ltd., 17, Mohanlal Road, Lahore.

Orders from Indian Governments for record of "Nayee Brahman" on Census of 1931.

१९३१ की मनुष्य गणना के अवसर पर "नायी ब्राह्मण" लिखाने विषयक भारतीय सरकारों की आज्ञायें

—❀—

Pt. Revati Prasad Sharma, General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares Cantt.

पं० रेवती प्रसाद शर्मा, महामन्त्री
श्री अखिल भारतीय नायी ब्राह्मण महासभा, बनारस कैंट.

—:o:—

५०० प्रति] १९३९ ई० [मूल्य =)

ॐ ओ३म ॐ

RESOLUTIONS

of

SIXTH ALL INDIA NAYEE CONFERENCE.

The Akhila Bharatiya Nayee Brahman Mahasabha assembled on occasion of its sixth yearly conference at Cheppra on the 18th, 19th and 20th of April 1930 passed the following resolutions:—

Resolution No. 1.

The fact that Nayees are Brahmans according to Vedas was first established and published in some papers in the year 1909. The 'Nayee Brahman' sidhant has since then been rapidly gaining in strength with the result that in every province of India today there are big numbers of men who call themselves Nayee Brahmans.

The Mahasabha, therefore, requests the Indian Government and the Census Superintendents to :—

1. Kindly allow those who call themselves 'Nayee Brahmans' to be so entered on papers without any objection.

2. Kindly understand that Nayees by claiming to be Nayee Brahmans do not wish either to be mixed up with other Brahmans or to be separated from the well-known Nayee Community. They do so only to save and to establish their religious rights on a par with the Brahmans and social and political rights as enjoyed by other communities in India.

3. Some of our caste brethren, in the Punjab and Bengal wish to use the word 'Kulin Brahman' or 'Srotriya Brahman' in place of the word "Nayee Brahman." But both these are misleading and too wide in connotation, for there are different castes of the former two names viz., 'Kulin Brahman' and 'Srotriya Brahman' already existing in Bengal.

Resolution No. 2.

Copies of the above resolution be forwarded to the Government of India, Provincial Governments, Rajas and Maharajas and Census Superintendents.

These resolutions were sent to the Government of India and other Provincial Governments and States. The replies were as follows :—

No. F. 269/30—Public,
Government of India,
Home Department.

From
A. WHITTAKER, ESQUIRE, I. C. S,
Under Secretary to the Government of India.

To
The General Secretary.
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Simla, the 19th September, 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

नं० एफ़. २६९।३०—पब्लिक
भारत सरकार, होम डिपार्टमेंट.

प्रेषक—ए. व्हिटेकर महाशय आई. सी. एस.
भारत सरकार के अण्डर सैक्रेटरी.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

शिमला, १९ सितम्बर, १९३०.

महाशय,

आपके पत्र संख्या सी. सी. । १३२ ता० २५ अगस्त, १९३० के सम्बन्ध में, मुझे यह कहने का आदेश हुआ है कि मनुष्य गणना सुपरिंटेंडेंटों को आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने आपको "नायी ब्राह्मण" कहें उनको वैसा लिखा जावे। पर मनुष्य गणना के लिये नायी ब्राह्मण की व्याख्या में 'कुलीन' और 'श्रोत्रिय' शब्द स्वीकार नहीं किये जा सकते।

मैं हूँ, महाशय—
आपका अत्यन्त आज्ञाकारी सेवक
(ह०)डबलू. डी आलमेडा
स्थाने अण्डर सैक्रेटरी भारत सरकार।

No. 211.

From

A. C. Turner, Esq. M. B. E., I. C. S.,
Superintendent, Census Operations,
United Provinces.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha
Benares.

Dated, Nainital, August 1, 1930.

Sir.

With reference to your letter dated July 12, I have the honour to state that there is no objection to your community returning themselves as Nai Brahmans at the coming census.

I have the honour to be,
Sir,
Your most obedient servant
[Sd.] A. C. Turnur
Superintendent.

नं० २११.

प्रेषक

ए. सी. टर्नर महाशय एम. बी. ई., आई. सी. एस.,
मनुष्यगणना सुपरिंटेंडेंट संयुक्त प्रान्त।

सेवा में।

श्री महामन्त्री जी,
अखिल भारतीय नायी ब्राह्मण महासभा बनारस।

ता०, नैनीताल, अगस्त १, १९३०.

महाशय,

आप के १२ जुलाई के पत्र के सम्बन्ध में मुझे यह कहने का सम्मान है कि आगामी मनुष्य गणना में आपकी जाति अपने लिये नायी ब्राह्मण लिखावें तो कोई आपत्ति (ऐतराज़) नहीं है।

मैं हूं, महाशय,
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. सी. टर्नर,
सुपरिंटेंडेंट

No. F. 269/30—Public,
Government of India,
Home Department.

From
A. WHITTAKER, ESQUIRE, I. C. S,
Under Secretary to the Government of India.

To
The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Simla, the 19th September, 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

नं० एफ़. २६९।३०—पब्लिक
भारत सरकार, होम डिपार्टमेंट.

प्रेषक—ए. व्हिटेकर महाशय आई. सी. एस.
भारत सरकार के अण्डर सैक्रेटरी.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

शिमला, १९ सितम्बर, १९३०

महाशय,

आपके पत्र संख्या सी. सी. । १३२ ता० २५ अगस्त, १९३० । सम्बन्ध में, मुझे यह कहने का आदेश हुआ है कि मनुष्य गणना सुपरिंटेंडेंटों को आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने आपको "नाय ब्राह्मण" कहें उनको वैसा लिखा जावे। पर मनुष्य गणना के लिये नाय ब्राह्मण की व्याख्या में 'कुलीन' और 'श्रोत्रिय' शब्द स्वीकार नहीं किये जा सकते।

मैं हूँ, महाशय—
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) डब्लू. डी आलमेडा
स्थाने अण्डर सैक्रेटरी भारत सरकार।

Office of the Superintendent Census Operations, Punjab.

No. 2372 Dated Lahore, the 17th Sept. 1930.

To

The General Secretary,
The Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Dear Sir,

Reference your letter No. C. C./149 Dated 8-9-1930.

This office letter No. 1391, dated 15-8-1930, is clear enough. According to the instructions issued to the Enumerators, any person returning himself as "Nai Brahaman" will be recorded as such in the column of caste.

Attested
[Sd] S M. Shafi,
Head Clerk
XVII. IX. 30.

Yours faithfully,
[Sd.] Ahmed Hasan Khan,
Superintendent Census Operations,
Punjab.

कार्यालय मनुष्य गणना सुपरिंटेंडेंट साहब, पंजाब.

नं० २३७२ ना० लाहौर, १७ सितम्बर, १९३०

सेवा में

श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस।

प्रिय महाशय,

आपके पत्र सं० सी० सी०/१३९ ता० ८।९।३० के सम्बन्ध में।

इस कार्यालय का पत्र सं० १३९१, ता० १५ ८ १९३०, पर्याप्त स्पष्ट है। गणकों (शुमार कुनिन्दों) को भेजी गई आज्ञाओं के अनुसार कोई व्यक्ति जो अपने को "नायी ब्राह्मण" लिखावेगा, उसको जाति के खाने में वैसा ही लिख लिया जावेगा।

प्रमाणित

(ह०)एस. एम. शफ़ी
हैड क्लर्क
१७।९।३०.

भवदीय—

(ह०) अहमद हसन ख़ां
मनुष्य गणना सुपरिंटेंडेंट, पंजाब।

No. E. T. H. N. 9.
Kirkee, Poona, 1st October 1930.

From
A. H. Dracup, Esq., B. A. (Cantab).
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

To
The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Sir,

With reference to the correspondence ending with your letter No. C. C. 158 dated the 26th September 1930, I have the honour of informing you there is no objection to your community returning themselves as "Nayee Brahmans." I am issuing the necessary instructions to enumerators.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) A. H. Dracup,
Provincial Superintendent of Census Operations,
Bombay Presidency, Kirkee, Poona.

न० ई. टी. एच्. एन. ९.
खड़की, पूना, १ अक्टूबर, १९३० ई०

प्रेषक—ए० एच्० ड्रे कप महाशय बी० ए० (केंटब)
प्रान्तीय मनुष्यगणना सुपरिंटेंडेण्ट, बम्बई अहाता, खड़की, पूना

सेवा में—श्रीमहामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

आपके पत्र संख्या सी. सी. १५८ ता० २६ सितम्बर १९३० से समाप्त होने वाले पत्र व्यवहार के सम्बन्ध में मुझे आपको यह सूचना देने का सम्मान है कि आपकी जाति जो अपने को "नायी ब्राह्मण" लिखावे तो कोई आपत्ति नहीं है। मैं गणकों को आवश्यक आज्ञायें भेज रहा हूं।

मैं हूं महाशय
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) ए. एच्. ड्रे कप,
प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट, बम्बई अहाता, खड़की, पूना.

No. 5136 of 1930.

From

C. S. Venkatachar, Esquire, I. C. S.,
Superintendent of Census Operations in Central India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha Benares.

Dated Central India Agency Census Office,
Indore, the 6th December 1930.

Dear Sir,

N. C. C./190 of 12. 10. 30. and No C. C./239 of 28. 11. 30. in correctly addressed to the Private Secretary to the Hon'ble the A. G. G. in C. I.

Your two letters noted on the margin have been transferred to this office by the Secretary to the Hon'ble the Agent to the Governor General in Central India.

2. Necessary instructions have been issued to the Census Officers in this Agency to accept the returns of those who call themselves "Nai Brahmans" for entry in column 8 of the Enumeration Schedule.

Yours faithfully,

[Sd.] C. S. Venkatachar, I. C. S.
Superintendent of Census Operations in Central India.

१९३० की नं० ५१३६

प्रेषक—सी. एस. वैंकटाचार, महाशय, आई. सी एस.,
मनुष्य गणना सुपरिंटेंडेंट, मध्य भारत.

सेवा में—श्री महामन्त्री जी अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

प्रिय महाशय,

नं० सी. सी./१९० ता० १२।१०।३० और नं०सी.सी./२३९ ता.२८।११।३० जो कि मध्य भारत के ए. जी. जी. के प्राइवेट सैक्रेटरी को भूल से भेजे गये।	श्रीमान् गवर्नर जनरल साहब के मध्यभारत में श्रीमान् माननीय एजेंट साहब के प्राइवेट सैक्रेटरी के नामभेजे, हाशिये पर अङ्कित आप के दो पत्र।

२. इस एजेंसी में मनुष्य गणना के अधिकारियों को आवश्यक आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने को "नायी ब्राह्मण" कहें उनको मनुष्य गणना-चित्र के खाने नं० ८ में वैसा लिखा जावे।

भवदीय
(ह०) सी. एस. वैंकटाचार (आई. सी. एस.)
मध्य भारत में—मनुष्य गणना सुपरिंटेंडेंट.

No. 1231

From

W. G. Lacey Esq., I. C. S.,
Superintendent of Census Operations,
Bihar and Orissa.

To

The General Secretary,
All India Association of Nai Brahman Community,
Benares.

Hazaribagh 5-1-31.

Sir,

With reference to your letter No. C/227 dated the 20th October, 1930, I have the honour to say that instructions are being issued that any members of your community who describe themselves as Nai Brahman may be recorded as such by the enumeration staff.

I have the honour to be,
Sir,
Your most obedient servant,
[Sd.] W. G. Lacey.
Superintendent of Census Operations, Bihar and Orissa.

न० १२३१

प्रेषक—डबलू. जी. लेसी महाशय, आई. सी. एस.

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

सेवा में—श्री महामन्त्री जी

नायी ब्राह्मण जाति की अखिल भारतीय सभा, बनारस.

हज़ारी बाग ५-१-३१.

महाशय,

आपके पत्र संख्या सी. सी. । २२७ ता० २० अक्टूबर, १९३० के सम्बन्ध में मुझे यह कहने का सम्मान है कि इस बात की आज्ञायें भेजी जा रही हैं कि आपकी जाति के लोग जो अपने को नायी ब्राह्मण बतावें उनको मनुष्य गणना-कर्मचारी वैसा ही लिखें ।

मैं हूँ, महाशय,

आपका अत्यन्त आज्ञाकारी सेवक

(ह०) डबलू. जी. लेसी

मनुष्य गणना सुपरिंटेंडेंट, बिहार और उड़ीसा.

Office of the Superintendent of Census Operations.
Assam.
No. 579.

From
C. S. Mullan Esquire, I. C. S.,
Superintendent of Census Operations, Assam.

To
The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares.

Dated Shillong, The 12th Sept. 1930.

Sir,

With reference to your letter dated the 27th August 1930, addressed to the Private Secretary to the Governor of Assam, I have the honour to say that there do not appear to be any members of your community in this province, if there are however, I have no objection to their returning themselves as "Nayee Brahmans"

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) C. S. MULLAN.
Superintendent of Census Operations, Assam.

कार्यालय मनुष्य-गणना-सुपरिंटेंडेंट साहब, आसाम.
नं० ५७९.

प्रेषक—सी० एस० मुल्लन महाशय, आई० सी० एस०,
मनुष्यगणना सुपरिंटेंडेंट, आसाम.

सेवा मे—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

ता० शिलांग, १२ सितम्बर, १९३०.

महाशय,

आसाम के श्री गवर्नर साहब के प्राइवेट सेक्रेटरी के नाम भेजे आपके २७ अगस्त, १९३० के पत्र के सम्बन्ध में, मुझे यह कहने का सम्मान है कि इस प्रान्त में आपकी जाति के कोई लोग जान नहीं पड़ते, तथापि यदि हों तो मुझे उनके "नायी ब्राह्मण" लिखे जाने में कोई आपत्ति नहीं है।

मैं हूँ, महाशय,
आपका अत्यन्त आज्ञाकारी सेवक,
(ह०) सी० एस० मुल्लन
मनुष्य-गणना-सुपरिंटेंडेंट, आसाम.

No. $\frac{52\text{-}75}{\text{F. } 117.}$ of 1931.

From

Lieut. Colonel B. L. Cole, I. A.
Superintendent of Census Operations,
Rajputana and Ajmer Mewara.

To

1. All the State Census Superintendents in Rajputana (including Lawa and Nimrana).
2. The District Census Officers,
in Ajmer Merwara and Abu.

Dated Ajmer, the 3rd January, 1931.

MEMORANDUM,

Reference—

(*My memorandum No. 3437 / F. 117, dated the 3rd Decr, 1939.*)

your letter No. $\frac{@\ 363}{£62/10\text{-}33}$ dated the $\frac{@\ 15\text{th}}{£\ 17\text{th}}$ December, 1939.

2. The Government of India have decided that in the forthcoming Census those who wish to record themselves as 'Nai-Brahmans' should be allowed to do so. Please issue necessary instructions to all concerned. They should be entered as Nai Brahmans (a separate caste and not as Brahmans/Nai.

(Sd.) B. L Cole Lieut.Colonel.,
Superintendent Census Operations
Rajputana & Ajmer-Merwara,

No. 76-77 of 1931,117, Dated Ajmer, the 3rd Jan., 1931.

Copy forwarded to the General Secretary, Akhila Bharatiya Nai Brahman Mahasabha, Benares, with reference to the correspondence ending with his letter No. c. c. / 253, dated the 16th December, 1930, to the address of the Hon'ble the Chief Commissioner, Ajmer Merwara.

B. L Cole Lieut-Colonel,
Superintendent of Census Operations,
Rajputana and Ajmer-Merwara.

( ) only to Bikanir @ only to Sirohi £ only to Jaipur.

नं० $\frac{५२—७५}{\text{एफ़्. ११७}}$—सन् १९३१

प्रेषक—श्री लैफ्टिनेंट कर्नल वी० एल० कोल, आई० ए०
सुपरिंटेंडेंट मनुष्यगणना, राजपूताना और अजमेर मेरवाड़ा.

सेवा में—१. राजपूताना (लावा और नीमराणा सहित) में
समस्त मनुष्य गणना सुपरिंटेंडेंट.
२. अजमेरमेरवाड़ा और आबू में जिला मनुष्य गणना अफ़सर.
ता० अजमेर, ३ जनवरी, १९३१

मेमोरेंडम. हवाला—

(मेरा मेमोरेंडम संख्या ३४३७/एफ़्. ११७ ता० ३ दिसम्बर, १९३०)

आपका पत्र नं० $\frac{\text{ई ३६२}}{\text{ई६२. डी–३३}}$ ता० $\frac{\text{ई १५}}{\text{ई १७}}$ दिसम्बर १९३०

२. भारत सरकार ने निश्चय किया है कि आगामी मनुष्य गणना में जो अपने को "नायी ब्राह्मण" लिखना चाहें, उनको वैसा करने की आज्ञा है। सब सम्बद्ध जनों को आवश्यक आज्ञायें कृपया भेजदें। वे "नायी ब्राह्मण" (अलग जाति न कि $\frac{\text{ब्राह्मण}}{\text{नाई}}$—) लिखे जावे।

(ह०) वी० एल० कोल लैफ्टिनेंट कर्नल
मनुष्य गणना सुपरिंटेण्डेंट राजपूताना और अजमेर मेरवाड़ा

नं० ७६—७७—१९३१, १७७ ता० अजमेर, ३ जनवरी, १९३१.

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस के महामन्त्री को अजमेर मेरवाड़ा के माननीय चीफ़ कमिश्नर के साथ उनके पत्र संख्या सी० सी०/२५३ ता० १६ दिसम्बर, १९३० से अन्त होने वाले पत्र व्यवहार के सम्बन्ध में प्रति लिपि भेजी गई।

(ह०) वी० एल० कोल लैफ्टिनेंट कर्नल
सुपरिंटेंडेंट मनुष्य गणना राजपूताना और अजमेर मेरवाड़ा.

( ) केवल बीकानेर के लिये ई केवल सिरोही के लिये ई केवल जयपुर के लिये।

No. 789 Dated Quetta, the November, 1930.

From

Khan Bahadur Gul Muhammad Khan,
Provincial Superintendent of Census Operations
in Baluchistan.

To,

The General Secretary
Akhila Bharatiya Nayee Brahman Mahasabha
Benares.

Sir,

With reference to your letter No. C. C./294, dated the 12th October, 1930, addressed to the Private Secretary to the Hon'ble the Chief Commissioner of Baluchistan, I am directed to say that instructions have already been issued to Enumerators to accept the returns of those who call themselves Nai-Brahmans.

I have the honour to be,
Sir,
Your most obedient servant
(Sd.) Gul Muhammad
Superintendent of Census Operations in Baluchistan.

संख्या ७८६ ता० क्वेटा, नवम्बर, १९३०.

प्रेषक—श्री खान बहादुर गुल् मुहम्मद खां
बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट.

सेवा में—श्री महामन्त्री जी
अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

महाशय,

बलूचिस्तान के माननीय चीफ् कमिश्नर साहब के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी० सी० । २१४ ता० १२ अक्टूबर, १९३० के सम्बन्ध में मुझे कहना है कि जो लोग अपने को 'नायी ब्राह्मण' बताव उनको वैसा लिखने की आज्ञायें पहले ही भेजी जा चुकी हैं।

मैं हूँ, महाशय
आपका अत्यन्त आज्ञाकारी सेवक
(ह०) गुल मुहम्मद
बलूचिस्तान में प्रान्तीय मनुष्य गणना सुपरिंटेंडेंट।

His Highness' Government. Jammu and Kashmir.

From

The Census Commissioner,

H. H.'s Government Jammu and Kashmir, Jammu.

To,

The General Secretary

Akbila Bharatiya Nayee Brahman Mahasabha, Benares.

No. S. D./536 Dated Jammu, the 25-11-1930.

Dear Sir,

In reply to your letter No. C. C./180 dated 12th October, 1930, to the address of the Private Secretary to His Highness the Maharaja Bahadur, I write to inform you that the Census Commissioner for India has agreed to the return of your caste people under the heading "Nai Brahman" or "Brahman Nai" or "Brahman (Nai)" or "Kulin Nai." Instructions have been issued to the Enumerting agency, to record your caste accordingly in this state.

Yours faithfully

(Sd) Anant Ram. Census Commissioner.

जम्मू और कश्मीर के महाराज की सरकार

प्रेषक--श्री मनुष्य गणना कमिश्नर

जम्मू और कश्मीर के महाराजा की सरकार, जम्म

सेवा में--श्री महामन्त्री जी

अखिल भारतीय नायी ब्राह्मण महासभा, बनारस.

न० एस. डी. । ५३६ ता० जम्मू, २५ । ११ । १९३०

प्रिय महाशय,

श्री मान् माननीय महाराजा बहादुर के प्राइवेट सैक्रेटरी के नाम भेजे आपके पत्र संख्या सी. सी. । १८० ता० १२ अक्टूबर १९३० के उत्तर में आपकी सूचनार्थ लिखता हूं कि भारत के मनुष्य-गणना कमिश्नर साहब ने आपकी जाति के लोगों को "नायी ब्राह्मण" या "ब्राह्मण (नायी)" या "कुलीन नायी" लिखना स्वीकार किया है। इस रियासत में मनुष्य-गणना विभाग को आपकी जाति को इसी प्रकार लिखने की आज्ञायें भेजी गई हैं।

भवदीय—(ह०) अनन्तराम, मनुष्य गणना कमिश्नर.

XI. Office of the Census Operations C. P. and Berar.

On the 27th February, 1931, we received from the Joint Secretary, Nayee Brahman Sabha, Sohagpur (C. P.), a copy of the Letter No. 1653 dated Nagpur the 23rd December, 1930, from N. R. Chandorkar Esqr. Officer on Special duty Census Operations C. P. & Berar addressed to General Secretary Akhila Bharatiya Nayee Brahman Mahasabha and others, which reads :—

"No. 1054 Dated Nagpur, the 6th December, 1930.

Copy* forwarded to all Deputy Commissioners and state Census Officers for information and guidance. Care must be taken not to confuse Nai-Brahmans with Brahmans."

११. मध्य प्रदेश व बरार का मनुष्य गणना कार्यालय.

(ता० २७ फरवरी १९।६।३१ को प्राप्त)

"(भारत सरकार की आज्ञा ता० १६।६।३० की) "प्रति समस्त डिप्टी कमिश्नरों और रियासतों के मनुष्य गणना अफ़सरों को सूचनार्थ व निर्देशार्थ भेजी गयी। इस बात का ध्यान रक्खा जाय कि नायी ब्राह्मण—ब्राह्मण से संदिग्ध न हों।"

XII.—The Secretary to Government of Madras.

M. R. Ry. Rai Bahadur U. Rama Rao Avargel B. A. in the G. O. No. Ms. 3857 dated 10th September, 1930, writes :—"The memorialists are informed that the instructions issued to the enumerators are, to enter the name of the caste to which the person enumerated declares himself to belong. (By order of the Governor in Council)."

१२. मद्रास सरकार के मन्त्री.

श्रीयुत राव बहादुर यू० रामराव एवर्गल बी० ए०, गवर्नमेंट आज्ञा संख्या Ms. ३८६७ ता० १० सितम्बर, १९३०, में लिखते हैं—'प्रार्थियों को सूचना दी जाती है कि गणकों को ऐसी आज्ञा दी गई है कि परिगणित व्यक्ति अपनी जो जाति लिखावे वही लिख ली जावे। (कौंसिल के गवर्नर साहिब की आज्ञा से)"

XIII. The Superintendent of Census Operations, Bengal.

H. E. Porter Esqr I C S. issued his order No. 223c—462c. on the 13th January, 1931. to (1) all District Officers, (2)

* Copy of the Government of India Home Department order No F. 205/30—Public dated 19th September, 1930.

all District Census Officers, and (3) all Subdivisional Officers as follows;—"In conformity with the instructions of the Government of India, to secure uniformity throughout India, the entry "Nayee-Brahman" may be recorded in coulmn 8 for those Napits claiming the appellation."

१३. बंगाल के मनुष्य-गणना सुपरिंटेंडेंट.

श्री ए० ई० पोर्टर साहब आई० सी० एस० महाशय ने अपने आज्ञा पत्र संख्या २२३ सी० ४६२ सी० ता० १३ जनवरी १९३१ द्वारा (१) समस्त ज़िला अफ़सरों, (२) समस्त ज़िला-गणना अफ़सरों, और (३) समस्त सब डिवीज़नल अफ़सरों को सूचना दी है कि—"भारत सरकार की आज्ञाओं के पालनार्थ समस्त भारतवर्ष में एक-रूपता स्थापित करने के लिये, ख़ाने न० ८ में "नायी ब्राह्मण" उन नापितों (नायियों) को लिख लिया जाय जो अपने को वैसा बतलावें।"

XIV.—The Census Commissioner of Baroda State S. V. Mukarjea, Esqr. B. A. (Oxon), F. S. S. [Lond.] in his letter No. 24—1 of 1930—1931 dated 28—3—1930 writes:—"With reference to your letter dated 11th August, 1930, I have the honour to inform yon that instructions have been issued to record under 'Nayee Brahman' those of your caste who return themselves as such. They will not be included under 'Brahmans' but will be shown seperately."

१४. बड़ौदा राज्य की मनुष्य गणना के कमिश्नर

श्रीयुत एस० वी० मुकर्जी महाशय बी० ए० (आक्सन), एफ० एस० एस० (लन्दन), अपने पत्र संख्या २४-१ वर्ष १९३०-१९३१ ता० २८।८।३० में लिखते हैं:—"आपके ११ अगस्त, १९३० ई० के पत्र के सम्बन्ध में मुझे आपको यह सूचित करने की प्रसन्नता है कि आपकी जाति के जो लोग अपने को 'नायी ब्राह्मण' लिखावें उनको वैसा लिखने की आज्ञायें प्रकाशित कर दी गई हैं। उनको ब्राह्मणों में सम्मिलित नहीं किया जायगा, परन्तु पृथक् दिखलाया जायगा।"

XV. The Census Commissioner, Gwalior Government. Rangal Esqr. B. A. in his letter No. 78.11. dated Gwalior the 7-2-31 writes ;—".....Nais can be enumerated as Nai-Brahmans and there is nothing in the instructions authorising the enumerators to reject the returns of those who may call the nselves Nai Brahmans."

१५. ग्वालियर सरकार के मनुष्यगणना-सुपरिंटेंडेंट.

श्रीयुत रंगलाल जी साहब बी० ए० अपने पत्र संख्या ७८–११ ता० ७-२-३१ में ग्वालियर से लिखते हैं–"नायी, 'नायी ब्राह्मण' लिखे जा सकते हैं, और हिदायतों में ऐसी कोई बात नहीं है जिनके द्वारा गणकों को, उन लोगों के लिये, जो अपने को नायी ब्राह्मण लिखावें, इनकार करने का अधिकार हो।"

XVI. The Member of Council in Waiting Jodhpur State. In his letter No. 1693 dated Jodhpur, the 23rd December 1930, writes—"General Secretary, Akhila Bharatiya Nayee Brahman Mahasabha is informed that his petition dated 15th December 1630 requesting that the Nayees may be enlisted as Nayee Brahmans in the Census operations has been forwarded to the Revenue Member, State Council, Jodhpur, for disposal."

१६ क. जोधपुर राज्य के कौंसिल-इनवेटिंग के मदस्य.

अपने पत्र संख्या १६९८ ता० २२ दिसम्बर, १९३० में जोधपुर से लिखते हैं—'अखिल भारतीय नायी ब्राह्मण महासभा के महामन्त्री को सूचित किया जाता है कि उनका १६।१२।३० का मनुष्य गणना में नायियों को नायी-ब्राह्मण लिखने की प्रार्थना विषयक पत्र स्टेट कौंसिल जोधपुर के रेविन्यू मेम्बर को प्रबन्धार्थ भेज दिया गया है।"

नं० १६४१. १५-२-३१

अजमेर मेहकमें मरदुमशुमारी राज मारवाड

सरकुलर तर्मा कार्यज्ञान मर्दुमशुमारी में नायीयों को ज्ञान सिलसिले में साहिब सुपरिंटेंडेंट मर्दुमशुमारी राजपूताना अजमेर, मेरवाड़ा का हुकम नंबेम्बर २५–७५।F117 मवर्खे ३ जनव सन् १९३१ मौसूल हुआ है कि गवर्नमेंट आलिये हिन्दुस्तान ने

तसफ़िया फ़रमा दिया है के आयन्दा मर्दुमशुमारी में जो कोई नायी अपने आपको 'नायी ब्राह्मण' लिखाना चाहे उसको वैसा ही लिख दिया जाये। लिहाज़ा बमूजिब इस हुक्म के यह हिदायत जारी की है। फ़क़त ता० २५-२-३१।

(SD) BISHAMBHAR NATH

SUPERINTENDENT Census Operations RAJ MARWAR.

XVII. Census Office, Jaipur State (Rajputana).
Official D.O. No. 1344 dated 2nd February 1931 runs as follows :—"I have issued instructions to all the state Census Charge Superintendents to return those who wish to record themselves as Nai Brahmans."

१७. जयपुर का मनुष्य गणना कार्यालय.

कार्यालय पत्र डी० ओ० नं० १३४० ता० २ फ़रवरी, १९३१ ई० निम्न प्रकार है —"मैंने राज्य के समस्त मनुष्य-गणना-चार्ज-सुपरिंटेंडेंटों को आज्ञायें निकाल दी हैं कि जो लोग अपने को नायी-ब्राह्मण लिखाना चाहें उनको लिख लिया जाय।"

XVIII. State Census Superintendent, Mewar.
Mr. A. Phatakwala in his letter No. 259—VII Udaipur, dated 4th January 1931 writes ;—".....all the 43 charges of this State have already been intimated to return Nai-Brahmans as a separate caste."

१८. मेवाड़ का राज्य मनुष्य गणना कार्यालय.

श्रीयुत ए० फाटकवाला महाशय अपने पत्र संख्या २६३-८ ता० ४-१-३१ में उदयपुर से लिखते हैं—"राज्य के समस्त ४३ चार्ज सुपरिंटेंडेंटों को नायी-ब्राह्मण पृथक् जाति के रूप में लिखने की सूचना पूर्व ही दे दी गई है।"

१९. मनुष्य-गणना सुपरिंटेंडेंट, अलवर राज्य।

श्री पं० लालचन्द जी शर्मा के पत्र ता० २४-१-३१ के उत्तर में पत्र के पृष्ठ पर :—"लौटाया जाकर अर्ज है कि इस विषय में आज्ञायें भेजी जा चुकी हैं। ता०२६-१-३१" (ह० अंग्रेजी)

२०. मर्दुमशुमारी कोटा राज्य ।

नं० २०८५ ता० २७-१-३१ कोटा से:—"बजवाब तहरीर आपकी १४-१-३१ इत्तला दी जाती है कि महकमा हाजा से जुमले कारकर्दगान के नाम ता० १६-१-३१ को हिदायत जारी हो चुकी है।"

२१. सेन्सस सुपरिंटेंडेंट सिरोही स्टेट ।

नं० १४१७ ता० १-२-३१ सिरोही से:—"आपके ता० २४ जनवरी सन् १९३१ ई० के पत्र के उत्तर में आप को सूचित किया जाता है कि इस विषय में मनुष्य गणना सुपरिंटेंडेंट साहिब अजमेर की तरफ से सूचना मिलते ही हमने अधीनस्थ तमाम मनुष्य गणना स्टाफ़ को आज्ञायें दे दी हैं कि जो लोग अपने को "नायी ब्राह्मण" बतावें उनको वैसा लिख लिया जावे।"

प्रकाशक:—पं० रेवती प्रसाद शर्मा, महामन्त्री

मुद्रक:—ला० देशराज, चोपड़ा प्रिंटिंग प्रेस, लाहौर

Náyi-Bráhman Granthávali—No. 17.

आत्रेम्

WHY
"NAYI-BRAHMAN
SHOULD BE
the General Term of the Caste.

A brief collection of notes on "Náyi-Bráhman Siddhanta from Vedas, Vedángas, Bráhmans, Shrauta and Grihya Sutras, Census Reports, and Ethnological Books, etc. etc.

BY

Pt. Revati Prasad Sharma Purohit,
General Secretary,
Akhila Bharatiya Nayi-Brahman Mahasabha,
BENARES CANTT.

PUBLISHED BY

Nayi-Brahman Pustakalaya
BENARES (CANTT.)
Maurya Era :—2251.

1000 Copies] *February, 1940.* *[Price As. -/2/- only*

Nayi Brahman Pustakalaya,

BENARES (Cantt.).

The names of the subscribers of the Nayi-Brahman Publicity Deptt. of the Akhila Bharatiya Nayi-Brahman Mahasabha Benares Cantt., each of whom has contributed Rs. 20/- only for it :—

1. Pt. Tulsi Ram Sharma, Barahi Tola, Etawah (U.P.)
2. Pt. Nanhe Lal Sharma, Nagpur (C. P.)
3. Pt. Ganga Rani Sharma, Chheda Khawas ka Purwa, Naka Hindola, Lucknow.
4. Pt. Masani Din Jijnasu, Saádatganj, Lucknow.
5. Pt. Liladhar Jánábhái Sharma, Karachi.
6. Pt. Lal Chand Ganpat Chand Sharma E. L. C., Páli (Marwar)
7. Pt. Párshwa Náth, Chin Hill, Falám (Burma)

REVATI PRASAD SHARMA,
GENERAL SECRETARY,

* ओ३म् *

Why 'Navi-Brahman should be the General Term of the Caste.

The Difficulty and its Solution.

I. The Names of the Caste.

The community numbering about 37 lac in India, whose chief profession is shaving, now a days, is known under different names in different provinces of India. The most important are as under

1. Nai—N. W. F. Province, Punjab, U.P., Behar, Rajputana, Central India, C.P., and Berar.
2. Nau—U. P.
3. Nhawi } —Bombay and U. P.
4. Mhali }
5. Valand—Gujrat
6. Bhandari }
7. Bhadri } —Orissa.
8. Barik }
9. Napit—Bengal.
10. Mangala—Andhra (Telugu) Province.
11. Ambattan—Tamil Province.
12. Nayinda—Mysore.

There was no common term, which might be used for all these provincial terms of India, therefore several times the English term 'barber' was taken to serve the purpose. But it was not right, because—

1. 'Barber' being an English professional word, could be used for those only who profeseed shaving.

2. It could not serve the purpose of several lac of caste people, who held professions other than that of shaving.

3. It could not convey the sense of other professions of the caste, *e.g.* yájan vritti, physicio-surgery, message-giving, match-making, etc.

4. It could not signify the vast meanings of the term "Náyí", which is used for one of the oldest castes of India

5. Caste-names ought not to be translated, just as Bráhman, Kshátriya, Káyasth, etc. can not be translated.

The vast propaganda of the Akhila Bharatiya Nayi-Brahman Máhasabhá made the term "Náyí-Bráhman" so populer throughout India that

II. The Government of India and Census Superintendents of all provinces and states issued orders to accept records of those who called themselves Nayi-Brahmans

I. Government of India.

No. F. 269/30—Public.

Government of India, Home Department.

From

A. Whittaker Esquire, I. C. S.,
Under Secretary to the Government of India.

To

The General Secretary,
Akhila Bharatiya Nayee Brahman Mahasabha, Benares.

Simla, the 19th September 1930.

Sir,

With reference to your letter No. C. C./132 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" Cannot be accepted as describing Nai-Brahmans.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) W. D. ALMEIDA.
for Under Secretary to the Government of India.

II.—The Superintendent. Census Operations U. P.,

A. C. Turner Esq., M. B. E., I. C. S., in his letter no. 211 Nainital dated August 1, 1930, writes—"with reference to your letter dated July 12, I have the honour to state that there is no objection to your community returning themselves as 'Nai Brahmans' at the coming census."

III.—The Superintendent, Census Operations, Punjab,

K. S. Khan Ahmed Hasan Khan, M. A., P. C. S.,

In his letter No. 2372 dated Lahore, the 17th September, 1930, writes:—"According to the instructions issued to the Enumerators, any person returning himself as 'Nai Brahman' will be recorded as such in the column of caste."

IV.—The Superintendent of Census Operations, Assam

C. S. Mullan Esquire, I. C. S., in his letter No. 579 dated Shillong, the 12th September, 1930. writes:—"With reference to your letter dated the 27th August, 1930, addressed to the Private Secratry to the Governor of Assam, I have the honour to say that there do not appear to be any members of your community in this province. If there are, however, I have no objection to them returning themselves as "Nayee Brahmans."

V.—The Provincial Superintendent of Census Operations, Bombay Presidency

A. H. Dracan, Esquir, B. A., (Cantab),

In his letter No. E. T. H. N. 9 dated Kirkee, Poona, 1st October, 1930, writes:—"With reference to the correspondence ending with your letter No. C. C. 158 dated the 26th September, 1930, I have the honour of informing you, there is no objection to your community returning themselves as 'Nayee Brahmans'. am issuing the necessary instructions to enumerators."

VI.—The Secretary to Government of Madras,

M. R. Ry. Rai Bahadur U. Rama Rao Avargal B. A. in the G. O. No. Ms. 3867 dated 10th September, 1930, writes:—"The Memorialists are informed that the instructions issued to the enumarators are, to enter the name of the caste to which the person enumarated declares himself to belong. (By order of the Governor in Council)."

VII.—The Provincial Superintendent of Census Operations in Baluchistan,

Khan Bahadur Gul Muhammed Khan Esqr., in his letter No. 789 dated Quetta the November 1930 writes:—"With reference to your letter No. C. C./294 dated the 12th October 1930, addressed to the private Secretary to the Hon'ble the Chief

Commissioner of Baluchistan, I am directed to say that instructions have already been issued to Enumerators to accept the returns of those who call themselves Nai-Brahmans."

VIII. Office of the Census Operations C. P. and Berar,

On the 27th February, 1931, we received from the Joint Secretary, Nayee Brahman Sabha, Sohagpur (C. P.) a copy of the Letter No. 1653 dated Nagpur the 23rd Dec., 1930, from N. R. Chandorkar Esqr., Officer on Special duty Census Operations, C. P. & Berar addressed to the General Secretary Akhila Bharatiya Nayee Brahman Mahasabha and others, which read—

"No. 1054 Dated Nagpur, the 6th December, 1939.

Copy forwarded to all Deputy Commissioners and state Census Officers for information and guidance. Care must be taken not to confuse Nai-Brahmans with Branmans.

IX.—The Census Commissioner to H. H.'s Government Jammu and Kashmir,

Anant Ram Esqr., in his letter No. S. D./536 dated Jammu the 25. 11. 1930, writes:—"In reply to your letter No. C. C./180 dated 12th October, 1930 to the address of the Private Secretary to His Highness the Maharaja Bahadur, I write to inform you that the Census Commissioner for India has agreed to the return of your caste people under the heading 'Nai Brahman' or 'Brahman Nai' or Brahman (Nai) or 'Kulin Nai.' Instructions have been issued to the Enumerating Agency to record your caste accordingly in this state."

X.—The Census Commissioner of Boroda State,

S. V. Mukarjea, Esqr. B. A. (Oxon), F. S. S. [Lond.], in his letter No. 24—1 of 1930-1931 dated 28—8—1930 writes:—"With reference to your letter dated 11th August, 1930, I have the honour to inform you that instructions have been issued to record under 'Nayee Brahman' those of your caste who return themselves as such. They will not be included under 'Brahmans' but will be shown seperately

XI.—The Superintendent of Census Operations, Central India Agency,

C. S. Venkatachar, Esquare, I. C. S in his letter No. 5136 of 1939 dated Central India Agency Census office, Indore, the 6th December 1930, writes:—"Necessary instructions have been issued to the Census Officers in this Agency to accept the returns of those who call themselves 'Nai Brahmans' for entry in column 8 of the Enumeration Schedule."

XII.—The Census Commissioner, Gwalior Govt.

Ranglal Esqr. B. A. in his letter No. 78. 11, dated Gwalior the 2—7—31 writes:—".....Nais can be enumerated as Nai-Brahmans and there is nothing in the instructions authorising the enumerators to reject the return of those who may call themselves Nai Brahmans."

XIII.—The Superintendent of Census Operations, Bihar and Orissa,

W. G. Lacey Esqr., I. C. S, in his letter No. 1231 dated, Hazaribagh, the 5th January, 1931, writes:—"with reference to your letter No. C. C. 227 dated the 20th October, 1930, I have the honour to say that instructions are being issued that any members of your community who describe themselves as Nai Brahman may be recorded as such by the enumeration staff."

XIV.—The Superintendent of Census Operations, Bengal,

A.E. Porter Esqr, I. C. S., issued his order No. 223 c.—462c on the 13th January 1931, to (1) all District Officers, (2) all District Census Officers, and (3) all Subdivisional Officers as follows:—"In conformity with the instructions of the Government of India, to secure uniformity throughout India, the entry "Nayee-Brahman" may be recorded in column 8 for those Napits claiming the appellation."

XV.—The Superintendent of Census Operations, Rajputana and Ajmer-Merwara,

Lieut. Colonel B.L. Cole, Esqr. I.A. issued his Memorandum No. $\frac{52\text{-}75}{F.\ 117}$ of 1931 dated Ajmer, the 3rd January, 1931, to (1) All the State Census Superintendents in Rajputana (including Lawa and Nimrana), and (2) The District Census Officers in Ajmer-Merwara and Abu, as follows:—"The Government of India have decided that in the forthcoming Census those who wish to record themselves as Nai-Brahmans should be allowed to do so. Please issue necessary instruction to all concerned. They should be ntered as Nai-Brahmans (*a seperate caste*) and not as $\frac{\text{BRAHMANS.}}{\text{NAI.}}$"

And so, the term was so widely recorded in all provinces of India that,

III. The Census Commissoner of India took "Nayi-Brahman" as the GENERAL term of the caste. as follows :—

Copy from Census of Inida 1931 Vol: I Part II page 464 para 96.

Table XIV—Literacy by Selected Castes.

	Population dealt with.			Educated.			Uneducated.			Educated in English.		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Naibrahman.	**1582827**	**841538**	**741189**	**55453**	**51613**	**3340**	**1527374**	**79025**	**737349**	**2757**	**2681**	**76**
Ambattan Cochin (H)	1249	604	645	373	248	125	876	356	542	24	21	3
Hajjam Bombay (H)	25442	12741	12701	3057	2799	258	22385	9942	12443	153	151	2
Hydrabad (H)	130153	69930	60223	2441	2312	129	127712	67618	60094	141	125	16
W. I. S. (H)	34843	17755	17088	3289	3008	281	31554	14747	16807	117	115	2
Nai C. P. (all)	107304	53822	53482	7495	7134	361	99809	46688	53121	245	237	8
Delhi (H)	3669	2605	1064	274	254	20	3395	2351	1044	37	36	1
Delhi (M)	671	398	273	32	29	3	639	369	270	6	6	...
Punjab (H)	82449	46037	36412	2892	2711	181	79557	43326	36231	360	356	4
Punjab (S)	31967	18020	13947	1939	1796	143	30028	16224	13804	160	157	3
Punjab (M)	185763	102027	83736	3799	3534	265	181964	98493	33471	331	322	9
U. P (all)	728701	386811	341890	15703	14976	727	712998	371835	341163	637	624	13
C. I.H.	77142	40292	36850	2405	2305	100	74737	37987	36750	88	88	...
Gwalior	44391	24055	20336	1039	993	46	43352	23062	20290	50	48	2
Nau U. P. (M)	68453	35654	32799	2216	2100	116	66237	33554	32682	142	135	2
Nayinda-Mysore (H)	37531	19494	18037	3252	3063	189	34279	16431	17848	138	132	7
Valand-Baroda.	23099	11393	11706	5247	4351	896	17852	7042	10810	128	128	6

Copy from Census of India. 1931 Vol. I Part II Page 178

Table XIV—Civil Condition by Selected Castes.

	Population dealt with.		Unmarried.		Married.		Wadoured.	
	Males	Females	Males	Females	Males	Females	Males	Females
Naibrahman etc.	**1008945**	**911274**	**455577**	**310316**	**472939**	**476211**	**80429**	**124747**
Ambattan Cochin (H)	776	794	451	331	292	351	33	112
Hajjam Bombay (H)	15623	15626	7238	4858	7370	7926	1015	2742
Hydrabad (H)	83855	75890	37406	25752	40978	41024	5471	9114
W. I. S. (H)	22100	21747	10127	7905	10498	11024	1475	2818
Nai C. P. (all)	66804	66452	26334	18796	36935	37181	3535	10475
Delhi (H)	3115	1318	1294	444	1549	695	272	179
Delhi (M)	450	357	186	130	234	197	30	30
Punjab (M)	55634	45506	27541	16581	22209	22538	5884	6387
Punjab (S)	21741	17416	11832	7097	7773	8195	2136	2124
Punjab (M)	127164	108691	67388	48103	49522	49561	10254	11087
U. P. (al)	475856	20932	209394	142325	226973	228164	3948	60112
C. I. (H)	48916	45548	20348	13582	24958	24386	3610	7577
Gwalior	28877	25496	12604	8272	13147	12984	3126	4240
Nau U. P. (M)	44231	41619	44231	41619	23388	24107	3027	5196
Valand Baroda	13803	14203	130803	14213	7113	7935	1072	2454

V. "Nayi-Brahman" is the most suitable term of the caste.

BECAUSE—

(1) "Náyi" is synonym of Vedic and shastric 'Savitá' and 'Adhwáryu' :—

(*i*) In its literary meanings as 'leader' :—

Nayi—derived from the root णीञ् प्रापणे 'Ni-to lead' * means "leader." The word "Náya" नाय in Rigveda (VI. 24. 10 § and VI. 46. 10 †) is translated by Sáyanáchárya as "कर्मणां स्तुतीनां नेता"—"योऽस्माकं नयो नेता युधि" one who is our leader in act, in divine service, and in war.'

Savita—The Vedic term for the Vedic barber, derived from the root 'su' षु प्रेरणे means 'leader'. Sáyana comments in Atharva Veda (आयमगन्त्सविता क्षुरेण० ॥ VI. 68. 1) 'Savitá' as सर्वस्य प्रेरको देवः "divine leader of all." While commenting on विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् (Yajur IV. 8 XXII. 21; XI. 67. Rig. V.

* The root 'Ni' णीञ् by adding the suffix घञ् (श्रिणीभुवोऽनुपसर्गे ॥ Panini's Gr. 3.3.24) or ण (दुन्योरनुपसर्गे ॥ Panini's Gr. 3.1.142) and making वृद्धि (अचोञ्णिति ॥ Panini's Gr. 7.2.15) to it, becomes नाय 'Nāya', and by adding in' णिनि (अत इनिठनौ ॥ Panini's Gr. 5.2.115) it becomes Nāyin' नायिन्, the nominative singular of whice is 'Nāyi' नायी।

§ श्रो सचस्व नायमवसे अभीके इतो वातमिन्द्र पाहि रिषः ॥ Rig. VI. 24.10.1 सायण :—हे इन्द्र ! त्वं नायं कर्मणां स्तुतीनां च नेतारं अभीके संग्रामे अवसे रक्षणाय सचस्व सेवस्व० ॥

†...इन्द्र नायमवायुधि० ॥ Rig. VI. 46. 11.

सायण :—हे इन्द्र ! नायं योऽस्माक नयो नेता युधि युद्धे तमपि अव रक्ष

50. 1) Uvvata writes "नेतुः प्रणेतुः सवितुः" and Mahidhara writes "नेत्रः सकलजगत्प्रेरकस्य देवस्य ज्ञानादिगुणयुक्तस्य. सावतुः Neta means 'leader the Savitá. And, thus, they point out 'Savitá' to be 'Netá' or leader.

Adhwaryu—The name of an officer priest, well mentioned in Vedic and sacrificial literature, who is also the barber. The term is split up by Yáskáchárya as "Adhwará + yuh अध्वरयुः and explained as अध्वरस्य नेता "leader of Adhwara, the secrifice (Nirukta Upodghátа 1. 8). Mahidhara explains उन्नेतॄणाम् (Yajur. VI. 2.) as उन्नयनकर्तॄणामध्वर्यूणाम्, and Sáyana explains नृभिः (Sáma Veda Uttar. III. 5.) as नृभिः नेतृभिः अध्वर्यवादिभिः। and thus, they point out 'Adhwaryu' to be 'Neta' or leader.

(*ii*) In its technical meanings as 'ba[illegible]'.

Nayi—the well known caste term in North India signifying a barber, explained in all ethnological books and Hindi dictionaries.

Savita—येनावपत्सविता क्षुरेण (Atharva. VI. 68. 3) आयमगन्त्सविता क्षुरेण (Atharva. VI. 68. 1). In these two mantras 'Savitá' is told shaving with a razor. Commenting 'Vapta' in यत्क्षुरेण मचयता सतेजसा वप्ता वपसि केशश्मश्रु (Atharva. VIII. 2. 17) Sayanáchárya writes हे देव सावतः सस्कारक पुरुष वा [illegible] छत्ता नापितः सन् and points out 'Savitá' to be the hair cutter. 'Vaptá', the Napit.*

Adhwaryu—In the 4th para of this chapter, there is half a dozen of evidences, in

* सवितः···त्व वप्ता करा ना छत्ता नापितः॥ Sayana on VIII. 2. 17.

which Adhwaryu is said to perform duties of a barber. As you have seen above, the Vedic word "Vaptá" means a hair cutter or barber. Commenting 'vaptá' in अथतन्मनुवप्त्रे मिथुनमपश्यत् । (Taittiriya Br. 1. 5.6), Sáyanáchárya writes वप्ताऽध्वर्युः 'Adhwaryu is the hair-cutter, the barber.'

(2) Nái, Náu, Nauá, Nhávi, Náyinda prevailing all over India are terms deformed from 'Náyí'.

(3) Náyí consists in itself all attributes represented by the different epithets and professions of the caste.

1. नयात् प्रापयात् आर्यत्वं (हिन्दुत्वं) आर्येभ्यः चडाकरणान्[1]. द्विजत्वं द्विजेभ्यो ब्रह्मचारिभ्य उपनयन काल[2]. समावर्तन दीक्षां स्नातकाय[3]; संन्यासदीक्षां संन्यासिने[4], यज्ञदीक्षां यजमानाय[5], राज्याभिषेकदीक्षां राज्ञे[6] वपनेन से नायी चडकः, मुण्डी, मुण्डकः, वप्ता वा ।

---

१. चडाकरणं द्विजातीनां सर्वेषामेव धर्मतः ।
प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥ Manu. I. 33.

२. अनुवाकस्य प्रथमेन यजमानः संसृज्योष्णाशीतास्वानीयोत्तरया शिर उनत्ति ॥ श्रोत्रोन्दमानन्तधार्योत्तराभिश्चतसृभिः प्रति मन्त्रं प्रति दिशं प्रवपति ॥ वपन्तमनुमन्त्रयते ॥ Apastamba IV. 10. 5-7.
ततो ब्रह्मा ... उष्णेन वाय उदकेनेहागत चालयच्छान्त्य ... नीय ... छद्नानि कर्वात ॥ Samskar Kaustubha page 167. Samávartana.
"इन ५० मन्त्रा स आज्याहात टक तदनन्तर जा सन्यास लन वाला ह वह पाँच वा छः केशों को छोडकर, पृ० ६५—६६ म लिखे दाढी मूंछ केश लोमों का छेदन अर्थात क्षौर कराके यथावत स्नान कर । (संस्कारावाधः सन्यास प्रकरण)
नोट—पृष्ठ ६५—६६ चूडाकरण संस्कार ।
अध्वर्युः स्वयमुदङ्मुखो भूत्वा यजमानस्य दक्षिणं गोदानं ... निवर्तयामीति केशानेछन्याद ॥ Ishti Sangraha pages 29—30
"पुरा विद्वान सविता राज्ञो राजाभिषेक प्राप्नुवतः सोमस्य वरुणस्य च केशान् येन क्षुरेणावृक्त ॥ Sáyana on Tait II. 7. 17

Nápi (known as *Chudaka*, *Mundi*, *Mundaka* or *Vaptá*). One who leads Aryas or Hindus to Aryahood or Hinduism by chúdákarana (tonsure ceremony), dwija-ship to dwijas (Brahmacháris—Bráhman, Kshatriya and Vaishya) on the occasion of initiation with the sacred thread, Samávartana Díkshá to the convocated, Samnyása-dikshá to the Sannyási (ascetic), yajna-diksha to yajamana, Rájyábhisheka-dikshá to Rája performing shaves with Vadá-mantres on all these occasions.

नयति प्रापयति प्रायश्चित्तं पातकिने भद्राकरणेन[1] स नापी-भद्रकः भद्री कलिङ्ग देशे प्रसिद्धः)

Nápi (known as *Bhaaraka* or *Bhadri* in Orissa) one who leads a sinner to purity by performing Bhadra (a shave of whole head and face, together with beard and moustaques).

नयति प्रापयात अशान्तशुद्ध क्षुरेण स नापी क्षुरी (क्षुरति विलिखति पापान् केशांश्च-स-क्षुरी) वायुर्वा (वाति गन्धति हिंसति अशौचं स वायुः[2])।

Nápi (known as *Kshuri*, or *Váyu*[2]), one who leads impures to purity by performing kshaura (cutting of hair, sins and impurities).

नयति प्रापयति अध्वरं यजमानाय स सुवति प्रेरयति च यजमानं ऋत्विजश्च प्रैषवाक्यैः स नापी अध्वर्युः सविता वा।

ओ विश्वानि देव *सावतदुरितानि परासुव। यद्भद्रं तन्न आसुव॥
Yajur. XXX. 3

* येनावपत्सविता क्षुरेण०॥ आयमगन्त्सविता क्षुरेण०॥
Atharva. VI, 68. 3-1.

† क्षौरं तु भद्राकरणं मुण्डन वपन तथा॥ Amarkosh-Brahmavarga

क्षुरेण वाय उदकनाद॥ Atharva VI. 68. 1.

Náyi (known as *Adhwaryu* or *Savitá*), one who leads yajamana to yajna (the Adhwara) or leads (or guides) the yajamana and sacrificial priests by praishas (orders).

5. नयति प्रापयति यजमान-कन्याय वरं स नायी सम्बन्ध-प्रापकः ॥
Náyi, one who leads bride-groom to bride, being the matchmaker.

6. नयति प्रापयति मङ्गलं कल्याणं आयुरारोग्यं च भिषककर्मणा संगात कलया वा स नायी मङ्गलः कल्याणः आन्ध्र देशे मरुथुवर् (वैद्यः) च तामिल देश प्रसिद्धः ।
Náyi (known as *Kalyána*, *Mangala* (in Andhra country and *Maruthuvar* in Tamil country), one who leads his clients to their kalyána or Mangala—the prosperity happiness, long life, and health by performing physical, surgical, and musical duties to them.

7. नयति प्रापयति ग्रामं सन्मार्गं सदाचरणं वा स नायी ग्रामणीः[1] ॥
Náyi (known as *Grámani*), one who leads citizens and villagers to right path, to morality and to their constitutional unity.

8. नयति प्रापयति नाय न्याय ग्रामपञ्चायतेभ्यः स नायी न्यायी वा ॥
Náyi (Nyáyi) one who leads village panchávats to Justice (Náya or Nyáya)

9. न आयाति न आप्नोति अशौचं स नायी नापितः बङ्ग देशे प्रसिद्धः ॥
Náyi (known as *Náput* in Bengal), (Na+áyi= Navi), one who is never led to impurity :—
शिल्पिनः कारुका वैद्याः दासीदासश्च नापिताः ।
राजानः श्रोत्रियाश्चैव सद्यः शौचाः प्रकीर्तिताः॥ Parash. III. 22.

---

1. ग्रामणीर्नापिते पुंसि ॥ Amarkosh.

2. In the districts of Bengal, barbers were village-mundals and mukhias and 21 mundals."
"In Orissa barbers were acting as guardians of village chastity and morality" (Census of India 1872 pages 11, 61)

Thus Návi is called—

10. *Antávasáyi*[1] अवसाया one who sits अन्ते by his clients, and

11. *Divákirti*[2]—कीर्ति one who is praised दिवा by day ; or who shines like the rays[3] of the Sun (the Savitá), or who removes dark

(4) The following evidences are more than sufficient to prove 'Návi' to be a Brahman!

(i) 'Návi' means leader, while Brahman is the leader of the Hindu caste system. ब्राह्मणोऽस्य मुखमासीद्० (Yajur. XXXI. 11)

(ii) The main professions of the Návi are (*a*) Kshaura (shaving), (*b*) Yájan Vritti (Priesthood), (*c*) Physicio-Surgey, and these are Brahmanic

(a)- **Kshaura** (shaving)—The Bráhmans officiating different duties round the Vedi or the sacrificial alter are known under different names. The Bráhman sitting in the South facing North is called Brahmá, one sitting in the North facing South is known Adhwaryu, that facing East is called Hotá and one facing West is called Udgátá. Brahmá is sometimes called Prajápati, Purohita, or the priest. Now Brahmá Prajápati, Adhwaryu, and Purohit are said to perform shaving

(i) तेन ब्रह्माणो वपत० ॥ Atharva. VI. 68. 3
Brahmás ! shave ye with the razor.

(ii) तेषां ब्रह्मेदीशे वपनस्य नान्यः ॥ (Tait. Br. 2. 7. 17.)

---

१. क्षुरी मुण्डी दिवाकीर्ति नापितान्तावसायिनः ॥ Amarkosh.

२. रश्मयो वै दिवाकीर्त्यान् ॥ Aitareya IV. 19.
रश्मयो वा एत आदित्यस्य यद्दिवाकीर्त्यानि ॥ Tándya. IV-13.

३. देवा दिवाकीर्त्यस्तमोपाघ्नन् ॥ Tándya IV. 8-13.

(*iii*) तेषां वर्धमानानां केशानां वपनस्य ब्रह्मैव प्रजापतिरेवेशे समर्थो भवति। नत्वन्यः कश्चित। तस्मात्प्रजापतिरूपो पुरोहितो वपनं करोत (Sávana on above). Only Brahmá Prájapati or Purohit is able to shave the hair of the Rájá or the King.

(*iv*) तेन क्षुरेण हे ब्राह्मणाः प्रजापतिरूपाः पुरोहिताः अस्येदं केशजातं वपत॥ (ibid) O Bráhmans! the Priests! in form of Prajápati (the Saviour of the Universe), do ye shave his hair with that razor.

(*v*) ब्रह्मा……छेदनानि कुर्यात (Samskára Kaustubha page 113) Brahmá should shave on the occasion of Samávartana, the convocation.

(*vi*) ब्रह्मा……सकेशानि पिंजूलानि छित्वा॥ (ibid) Brahmá should cut the hair together with the Kushá grass, on the occasion of Chúdá-karana, the tonsure ceremony.

(*vii*) ब्रह्मा……प्रच्छिद्य प्रछिद्य निदधाति॥ (Áshwaláyan Gr. Su. 2. 1. 17) Brahmá puts down the hair and Kushá-grass cut together by him.

(*viii*) अथमध्वर्योर्वपनमन्त्रः (Sáyana on Tait. Br. 1. 5. 5.) 'ऋतमेव……निवर्तयत' reciting this mantra Adhwaryu will shave on the occasion of Chátúrmása Yága.

(*ix*) अध्वर्युः…निवर्तयामीति केशांश्छिन्द्यात॥ (Ishti Sangraha page 30). Adhwaryu reciting निवर्तयामि० etc. should cut the hair.

(*x*) तेन ब्रह्मणा मन्त्रेणाहमध्वर्युरस्य यजमानस्य…निवर्तयामि कृन्तनेन केशान॥ (Sáyana on Tait. Br. 1. 5. 5.) With that mantra, I, the Adhwaryu, remove the hair of the yajamána by cutting them.

(xi) श्मश्रूणि वापयते स्वार्थिको णिच् । वापयते वाध्वर्युणा यजमानः ॥ (ibid) yajamana gets his beard shaved by the Adhwaryu.

(xii) अनेन मन्त्रेण केशानध्वर्युर्निवर्तयति । श्मश्रूणि तूष्णीं-वपतीति ॥ (Sáyána on Apastamba, Sh. Sútra VIII. 4. 2.). Reciting 'ऋतमेव···अभिवर्तये' this mantra Adhwaryu shaves the hair : (but) shaves the beard silently.

(xiii) आचार्य···प्रतिमन्त्रं, प्रतिदिशं प्रवपति ॥ (Apastamba Gr. Sutra IV. 10) Áchárya shaves each of the four sides, reciting every time different mantras on the occasion of initiation with the sacred thread or Upanayana Samskára.

(xiv) आचार्यः...उन्दनादि वपनान्तं चौलोक्तरीत्या कुर्यात् ॥ (Samskára Paddhati pages 92-93). Áchárya should moist and shave the hair of his disciple on the occasion Godána Samskára as on Chaula ceremony.

(b) Yájana Vritti (priehood)—Náyis have their clients permanantly divided. According to Manu. (अध्यापनमध्ययन याजन यजन तथा ॥ I. 88) and others, yajanam is the duty of Brahman only. Náyís profess priesthood and púját :—

(i) "At weading ceremonies too he plays an important part, next indeed to that of a Braliman himself. (Ethnographical Hand book for N. W. P. & Oudh by W. Crooke B. A.)

They are the most Brahmanised of the lower castes.....Among the Konga Villalas of the Salem District, it is the Ambattan

chárya is the principal, who teaches the four Vedas with eir different branches (Manu II. 140).

w o officiates at the marriage rites. (The Castes and Tribes of S. India by E. Thurston C. I. E.)

(*iii*) Others officiate as Pujáris (Priests) at Takurance (Village Diety) temples. The Pujári or the officiating priest at the famous temple (of Jagannath) is a barber (ibid).

(*iv*) They officiate in temples and are Purohits (family priests) to the lower non-polluting castes. (ibid)

(*v*) There are several other castes in Malabar such as the Tiyyans, Mukkavans etc. who employ barbers as Purohits. (ibid).

(*vi*) Maravans are barbers serving Nayars and higher castes. In Kottayan and Kurumbranad Talukas they are barbers, drummers and officiate as purohits (priests) at the funeral ceremony of Nayars. (ibid)

(*vii*) Going still further South, we find the Náyar puronit, called simply Attikurisi, ommitting the Marayan, and he considers it beneath his dignity to shave. (ibid)

(*viii*) The word 'Yájaka' means a priest and in the Punjab there is a sub-caste of Nayis who are called 'Yájakás'.

(c) **Physicio-Surgery**—Náyis from the oldest ages are physicians and surgeons. Even now they profess as country surgeons. In Rajputana 'Vaidva Navi' and in Madras 'Muruthuvakula' (physician's family) are the sub castes of Náyis. Mr. H. H. Risely writes in his 'Caste & Tribes' "The barbers practise surgery, opening boils and abcesses, inoculating for small-pox and prescrib-

ing in all forms of venerial diseases..... He might therefore, be fitly styled a barber-surgeon."

In Yajurveda we read विप्रः स उच्यते भिषक् ॥ (12. 80) i.e. the physician is called 'Vipra', the Bráhman.

So, with these and many other reasons, Náyis belong to Bráhman Varna and are rightly to be known as 'Nayi-Brahmans' and "**Nayi-Brahman**" is the only best term for the caste.

Some Objections refuted.

(1) Some say that 'Náyi' is a professional term. But it is wrong. It expresses no special profession. We may call Hajjám (one who does Hajámat—shave—or literally meaning 'to bleed') and barber to be professional terms. But, aswe have explained above on pages 10–13, 'Návi' denotes no special profession. It contains in itself the common sense of all professions and attributes of the caste. According to all ethnographical and ethnological books and dictionaries it is purley a caste name. And, according to Jain literature, Mahavir, the famous founder of Jainism belonged to 'Náyi' caste, and that the term was well known even 2500 years past. Mr. A. F. Rudolf Hoernle in his Uvásagadasáo (translation of the Jain book, **उवासगदसांग सुत्त** paras 67* and 70†) writes Ananda belonging to "Náya Clan", and on page 77 and notes nos. 119 and 304, he tells

---

* तेसेय खलु ममं कल्ले जाव जलते विपुलं असणं पाणं खाइमं साइमं जहा पूरणे जाव जेट्ठ पुत्तं कुटुंबे ठवित्ता, तं मित्तणाइ जेट्ठ पुत्तं आपुच्छित्ता कोल्लाग सन्निवेसे नायकुलंसि पोसह सालं पडिलेहित्ता समणं भगवं महावीरस्स अंतिय धम्म पण्णत्ति उवसपज्जित्ताणं विहरत्ति ए,...॥ ६७ ॥

† त एणं से आणंदे समओ वासए जेट्ठ पुत्तं मित्तणाति आपुच्छाति २, स यातो गहातो पडिणिक्खमति २ त्ता वाणिय गामं नगरं मज्झं मज्झेणं निगच्छइ २ त्ता जेणेव मित्त नायकुले जेणेव पोसहसाला तेणेव उवागच्छइ २ त्ता, पोसहसाल मज्जति...॥ ७० ॥

that Mahávír was known as 'Náya Muni' and Náya-putra'. One born of 'Náya Kula' will be called 'Náyí*'.

(2) Others say that the term 'Náyí' is nicknamed, now a days, therefore it should be given up. This also is wrong. The term is not nicknamed, but the caste itself is nicknamed by the so-called high caste Hindus and for some of its own defects. Therefore, untill and unless the able, enlightened, respectable and wealthy persons of the caste come forward in the public to raise the alround status of the caste and join together to show their strength and greatness of the caste and to fight fast against the nickname, the defect can not be removed. Harijan (devotee of God, Árya (gentleman), and Mahashaya (a man of high ideals) are good terms, but since these are specialized to the untouched by Mahatma Gandhi and Arya Samaj, they are nicknamed and no high caste persons like to be known as such.

(3) Some say, when Náyis are Bráhmans, why should we not call ourselves 'Bráhman' only? Truly, this is the week and disguising spirit and leads to loss of the caste. By saying so or by accepting a name of some other caste, we shall only increase others number, decreasing by so much the number and alround status of our cast, and thus, we, our ablest persons, and our caste itself will be no-where. Therefore unless other castes, recognising our high birth, and action, give up all differences and be sincerely ready to mix by all means at equal standard, we should not try for it. When we are Bráhmans of the oldest Vedic ages, why should we try to mix with the newly framed Bráhmans?

* नायो नायकुलं अस्य स्तीति नायी।

Printed by Prakash Chand, Secretary,
The Arya Press Ltd., 17, Mohanlal Road, Lahore.

ओ३म्

Government orders for record of

'Nayi Brahman

In Census Of 1941.

१९४१ ई० की मनुष्य गणना में

नायि-ब्राह्मण' लिखन विषयक

सरकारी आज्ञायें

बड़ी सरकार की आज्ञा

मनुष्य गणना में 'नायि-ब्राह्मण' लिखाइये।

आप को मालूम है कि श्री अखिल भारतीय नायि-ब्राह्मण महासभा ने "नायि-ब्राह्मण" सिद्धान्त का सिंहनाद इस ज़ोर से गुंजाया कि वह वर्ष के कोने २ में व्याप्त होकर देशान्तरों में भी, पहुँच गया है, इस सरकार ने भी इसे स्वीकार करलिया है और इस विषय की आज्ञायें काशित कर दी हैं। तत्सम्बन्ध में जो पत्र श्री अखिल भारतीय नायि-ब्राह्मण महासभा के महामन्त्री को प्राप्त हुये हैं उनके उद्धरण नीचे दिये हैं।

- भारत सरकार—होम डिपार्टमेंट

का आज्ञापत्र नं० एफ़. २६६/३०—पबलिक, शिमला ता० १६ सितम्बर १६३० ई० अखिल भारतीय नायि-ब्राह्मण महासभा के महामन्त्री के नाम:—"Instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans." अर्थात् "मनुष्य गणना सुपरिंटेंडेंटों को आज्ञायें भेजी जा चुकी हैं कि जो कोई अपने आपको 'नायि-ब्राह्मण' लिखावें उनको वैसा लिखा जावे।"

राजपूताना और अजमेर-मेरवड़ के मनुष्य गणना सुपरिंटेंडेंट साहब की आज्ञा

संख्या १२५।२३—४०, ता० अजमेर १६ मार्च, १९४० ई०—I have the honour to request that as was done in the last census, those who wished to record themselves as 'Nayi-Brahmans' should be allowed to do so. Necessary instructions may kindly be issued to all concerned." अर्थ—"मुझे यह निवेदन करने का सम्मान है कि जैसा कि पिछली मनुष्य गणना के अवसर पर किया गया था, जो कोई अपने आप को 'नायि-ब्राह्मण' लिखाना चाहें उनको वैसा लिखा जाय। सब सम्बद्धजनों को आवश्यक आज्ञायें दे दी जावें।"

करौली राज्य के मनुष्य गणना सुपरिंटेंडेण्ट

श्री कस्तूरचन्दजी साहब का पत्र संख्या २८।१।४४, करौली ता०८ मई, १९४० ई० "Necessary instructions to all concerned have been issued." अर्थात् "इस सम्बन्ध सब सम्बद्धजनों को आज्ञायें निकाल दी गई हैं।"

भरतपुर राज्य के मनुष्य गणना सुपरिंटेंडेंट साहब

का पत्र संख्या ३२८। Cen.—17-96 भरतपुर ता० ११।५। १९४० ई० "Instructions had already been issued to accept record of 'Nayi-Brahman' without any prejudice. As regards use of the correct term 'Nayi-Brahman,' orders in this connection have also been issued." अर्थ—'नायि-ब्राह्मण' बिना किसी दुराग्रह वा पक्षपात के लिखने की आज्ञायें पहले ही निकाली जा चुकी थीं, और शुद्ध नाम 'नायि-ब्राह्मण' लिखने की आज्ञायें भी निकाली जा चुकी हैं।"

डूंगरपुर राज्य के मनुष्य गणना सुपरिंटेंडेंट

श्री एन. डी. दत्त महाशय का पत्र संख्या ४ इ. ता० १५ मई, १९४० ई० "Neccssary instruction will be issued to the enumerators in due course to accept the record of Nayi-Brahmans, who would like to return them as such, without any prejudice." अर्थात्

गणाकों को आवश्यक आज्ञायें यथावत् दे दी जावेंगी कि जो कोई अपने को 'नायि-ब्राह्मण' लिखावें उनको विना किसी दुहाग्रह के वैसा लिखा जावे।"

बून्दी स्टेट के मनुष्य गणना सुपरिंटेंडेंट साहब

का पत्र संख्या ११३ सी ता० २८।२६ जन १६४० "This office is in reciept of the circular on the subject from the Census Office Ajmer. We shall be doing entries as is desired in the circular No 125/23-40. अर्थात् "इस कार्यालय को इस विषय में अजमेर के मनुष्य गणना कार्यालय से सर्कूलर मिल गया है। हम सर्कूलर संख्या १२५।२३-४० के अनुसार कार्यवाही करेंगे।"

अलवर राज्य के मनुष्य गणना कमिश्नर

श्रीयुत एस० पी० भार्गव साहब का पत्र संख्या ५६१ ता० अलवर १३ अगस्त, १६४० ई० "Orders have already been issued to the Charge Superintendents to accept record of Nayi-Brahman as a separate caste." अर्थात् "चार्ज सुपरिटेन्डेन्टों को आज्ञायें 'नायि-ब्राह्मण' पृथक् जाति के रूप में लिखने के लिये पहले ही जारी की जा चुकी हैं।"

बांसवाड़ा राज्य के मनुष्य गणना सुपारटडट साहब

का ६ अगस्त १६४० का पत्र डी ओ० न० ६२ "Necessary instructions have been issued to the Charge Superintendents on the matter." अर्थात् "इस (नायि-ब्राह्मण लिखाने) के विषय में चार्ज सुपरिंटेंडेंटों को आवश्यक आज्ञायें जारी की जा चुकी हैं।"

जैसलमेर रियासत के मनुष्य गणना सुपरिंटेंडेंट

श्रीयुत एम. एल. माहेश्वरी साहब का पत्र संख्या १४२ ता० २ अगस्त १६४० ई० Instructions have been issued to accept the record of 'Nayi-Brahmin' without any prejudice.' अर्थात् "नायि-ब्राह्मण" विना किसी आग्रह के लिखने की आज्ञायें जारी की जा चुकी हैं"

प्रतापगढ़ रियासत के मनुष्य गणना सुपरिंटेंडेंट

ीयुत फ़तेहलाल जी खासगीवाला साहब का पत्र संख्या ७५ ता० १

अगस्त, १९४० ई०, "Necessary instructions will be issued to accept record of Nayi-Brahman." अर्थात् "नायि-ब्राह्मण- लिखना स्वीकार करने के लिये आवश्यक आज्ञाय जारी की जावगी।"

झालावाड़ स्टेट के मनुष्य गणना सुपारटडट साहब

का पत्र संख्या ३८० बृजनगर २७ जुलाइ, १९४० ई०:—" Orders have been issued to all concerned " अर्थात् "समस्त सम्बद्ध अधिकारियों को इस विषय में आज्ञायें जारी हो चुकी हैं।

जोधपुर (मारवाड़) के मनुष्य गणना सुपारटडण्ट साहब

का पत्र संख्या १४४० ता० २७ जुलाई, १९४० ई०— "Instructions to Charge Superintendents have been issued and the sar will be issued to the Supervisors and Enumuators wh necessary." अर्थ—"चार्ज सुपरिटैडेन्टों को आज्ञायें जारी हो चुकी और वही सुपरवाइजरों और गणकों को जब अवश्यक होगा जा की जावेंगी।"

सिरोही राज्य के मनुष्य गणना सुपरिटैडेन्ट साहब

का पत्र संख्या २५३ Cen. ता० २० जुलाई, १९४०:—"Necesa instructions will be issued in due course." अर्थ:—"आवश्य आज्ञायें यथाविधि निकाली जावेंगी।"

मध्य भारत के मनुष्य गणना सपरिटेंडेंट साहब

का पत्र संख्या ७१९ ता० इन्दोर १०, जुलाइ, १९४०, ई० " Instructions have been issued to the Census Officers concern to accept the returns of those who call themselves 'Nay Brahmans' for entry in numeration slips." अर्थात् सम्बद्ध मनुष गणना अधिकारियों को आज्ञायें जारी करदी गई हैं कि जो लोग अपं आपको नायी ब्राह्मण' लिखावें उनको स्वीकार किया जावे।" इस आइ क अनुसार इन्दोर, भोपाल, राजगढ़, धार, बिजावर, चरखारी, छतरपु दतिया, ओर्छा, पन्ना, रीवां, खिलजीपुर, नरसिंहगढ़, देवास, जावर रतलाम, सैलाना, सीतामऊ, बड़वानी, झाबुआ, अजयगढ़, बावन

समथर, बरौधा, नागोद, मैहर, खनियाधाना, मानपुर, आलीराजपुर, आदि समस्त रियासतों में 'नायि-ब्राह्मण' लिखे जावेंगे।

ग्वालियर स्टेट के मनुष्यगणना कमिश्नर साहब

का पत्र संख्या ३६८ ता० अप्रेल, १६४० ई० "Any body who wants to be recorded as Nayi-Brahman will be recorded as such." अर्थात् "जो कोई 'नायि-ब्राह्मण' लिखाना चाहेगा उसको वैसा लिखा जायगा।"

मध्य प्रदेश और बरार के मनुष्यगणना सुपरिंटेंडेण्ट साहब

का पत्र नं० ४६१ ता० नागपुर ११ जुलाई १६४० ई० "Persons who return themselves as 'Nayi-Brahmans' will be recorded as such." अर्थात्–"जो लोग अपने आप को 'नायि-ब्राह्मण' लिखावेंगे उनको वैसा लिखा जावेगा।"

बलूचिस्तान के प्रान्तीय मनुष्यगणना सुपरिंटेंडेण्ट.

श्रीयुत मेजर ई० एच० गस्ट्राल साहब ओ. बी. ई. का पत्र स० ६४६ ता० क्वेटा १६ जुलाई, १६४० ई०; "Necessary instructions have already been issued to all concerned and note 11 to my instructions to enumerators on question 3 (to what race, Tribe, or caste do your belong ?) reads "Nais who claim to be returned as Kulin Brahmans will be recorded as Nayi-Brahman." अर्थात् "समस्त सम्बद्ध जनों को आवश्यक आज्ञायें पहले ही जारी हो चुकी हैं और प्रश्न नं० ३ (कि तुम्हारा वंश, कौम या जाति क्या है ?) पर गणकों को मेरी आज्ञाओं में नोट नं० ११ इस प्रकार है कि "नाई जो अपने को कुलीन ब्राह्मण लिखावें उन को नायि-ब्राह्मण लिखा जावे।"

बिहार प्रान्त के मनुष्य गणना सुपरिंटेंडेण्ट-

श्रीयुत डबल्यू० जी० आर्चर साहब आई. सी. एस. का पत्र संख्या ८८८ ता० हज़ारीबाग २४ जुलाई, १६४० ई०; "If any members of your caste return the name 'Nayi-Brahman' this will be accepted and recorded by the enumerators of this province."

अर्थात् "यदि आपकी जाति के कोई लोग "नायि-ब्राह्मण" नाम लिखाना चाहेंगे तो इस प्रान्त के गणक इस को स्वीकार करेंगे और लिखेंगे।"

मद्रास प्रान्त के मनुष्य गणना सुपरिंटेंडेण्ट :

श्रीयुत डी० एच० एलविन साहब का पत्र संख्या ८२८ सेंसस। ४०—१, ता० १३ जुलाई, १९४० ई०—"The proviso regarding readily recognisable caste names will not operate against the recording of the term "Nayi-Brahman" at the forthcoming Census, if so returned by any individual." अर्थात् "तत्काल पहचाने जाने वाले जातीय नामों के सम्बन्ध में प्रतिबन्ध 'नायि-ब्राह्मण' लिखाने के विरुद्ध कार्य न करेगा।"

बङ्गाल प्रान्त के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत आर० ए० डच० साहब आई. सी. एस. का पत्र संख्या —सी; ता० कलकत्ता ३० जुलाई, १९४० ई०; "If the enumerated person describes his caste as 'Nayi-Brahman,' the enumerator will write that term on the enumeration slip." अर्थात् "गणित व्यक्ति अपनी जाति 'नायि-ब्राह्मण' बतलावेगा, तो गणक उसे गणना की पर्ची में लिख लेगा।"

पश्चिमोत्तर सीमा प्रान्त के मनुष्यगणना सुपरिटेण्डेण्ट साहब

का पत्र ता० ४-१५-सी.। ९० ता० नथिया गली २६ जुलाई १९४० ई० "In the Instructions to Enemerators in this province it is laid down that the caste as returned by the person concerned should be recorded: you can instruct the persons of your community to return themselves as Nayi-Brahmans." अर्थात् "इस प्रान्त में 'गणकों को आज्ञाओं' में यह रख दिया है कि लिखाने वाला जो कुछ लिखावे वह लिख लिया जाय। आप अपनी जाति के लोगों को हिदायत कर सकते हैं कि वे अपने को नायि-ब्राह्मण लिखायें।"

जम्मू और कश्मीर के मनुष्यगणना कमिश्नर साहब

का पत्र संख्या २८४ता० श्रीनगर २८ फ़रवरी, १९४० ई०, "नायी ब्राह्मण" के विषय में:- 'Those belonging to the caste who return themselves as such will be recorded as desired by you." अर्थात् "जो इस जाति के लोग अपने आप को ऐसा (नायि-ब्राह्मण) लिखायेंगे उनको आप की इच्छानुसार लिखा जायगा।"

निज़ाम राज्य के मनुष्य गणना कमिश्नर

श्रीयुत मज़हर हुसेन साहब आई. सी. एस. का पत्र संख्या ९२३ दराबाद (दक्षिण) २५ मई, १९४० ई०:— " A person's caste will e recorced as it is given to the enumerator, who will b instructed to note down what is given to him." अर्थात् " व्यक्ति ी जाति वही लिखी जायगी, जो कि गणक को बतलाई जायगी, जिस ो कि हिदायत होगी कि जो कुछ उसे बतलाया जावे लिख लेवे।"

आसाम के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत के. डबल्यू. पी. मरार महाशय आई. सी. एस. का पत्र संख्या १। ३२६-३४ शिलांग ता० ५ अप्रेल, १९४० ई०—"Every perpon s caste and religion will be recordod in the forth-coming census as he himself describes it to the enumerator." अर्थात्— "इस मनुष्य गणना म प्रत्यक व्यक्ति की जाति और धर्म वही लिखा जावेगा जो वह गणक को बतलावेगा।"

उड़ीसा प्रान्त के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत सी. एस. बैल, महाशय आई. सी. एस. का पत्र संख्या ६६३। १५ ता० सम्भलपुर, ३० जुलाई, १९४०—"Instructions will be issued to census officers that the caste as returned by the persons should be entered without question."

सिन्ध प्रान्त के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत एच. टी. लेम्ब्रिक महाशय आई. सी. एस. का पत्र संख्या THEN.—३, कराची, १० अप्रेल, १९४० ई०:—"Enumerators will

receive orders to record the answer actually given by each person in reply to the question—'What is your race, tribe, or caste?" अर्थः—,गणक एसी आज्ञाय प्राप्त कर ग ाक तुम्हारा वंश कुल या जाति क्या है ? इस प्रश्न के उत्तर में प्रत्येक व्यक्ति जो कुछ उत्तर देगा ठीक वही लिख लिया जाय।"

मैसूर स्टेट के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत पी. एच. कृष्ण राव एस. ए. का पत्र संख्या १३६६ ता० बंगलोर १ अगस्त, १६४०ई०:—'At the forth-coming census the answer re caste will be recorded exactly as the person questioned gives it." अर्थात्—"इस मनुष्य गणना में पूछे जाने पर व्यक्ति जो कुछ बतलावेगा, ठीक वही लिखा जावेगा।"

पंजाब के मनुष्य गणना सुपरिंटेंडेण्ट

श्रीयुत के. एस. शैख फ़ज़ले इलाही पी. सी. एस. का पत्र संख्या ७८७। ४०—मिस. ला० लाहौर १ अगस्त, १६४०:—'The enumerators will receive orders to record the answer actually given by the person enumerated in reply to the question 'What is your race, tribe or caste?" 'अर्थ इस प्रश्न के उत्तर में कि 'तुम्हारा वंश, कुल, या जाति क्या है?' गणित व्यक्ति जो कुछ बतलावेगा ठीक वही लिखने के लिये गणक लोग आज्ञा प्राप्त करेंगे।"

भोपाल स्टेट के मनुष्यगणना अफ़सर

श्रीयुत महमद अली खां साहब बी० ए० का पत्र संख्या १५१४ ता० भोपाल ८ सितम्बर १९४० ई०—"Orders to the ennmerators to accept records of Nais as 'Navi Brahman' will be issued in due course." अर्थ—"नायियों का 'नायी ब्राह्मण' लिखना स्वीकार करने विषयक गणकों को आज्ञायें यथावत् निकाली जावेंगी।"

जावरा स्टेट के मनुष्य गणना अफ़सर साहब

का पत्र संख्या ३३२ ता० ८ सितम्बर १९४० ई:—"All Instructions received from the Superintendent of Census Operations Central India will be duly communicated to their proper quarters." अर्थ:—"मध्य भारत के मनुष्य गणना सुपरिंटेंडेंट साहब की समस्त आज्ञायें यथावत् यथोचित स्थानों को भेजी जावेंगी।"

समथर स्टेट के मनुष्य गणना अफ़सर

श्रीयुत एम० आर० लक्कड महाशय का पत्र संख्या १६४० का २२-३४ ता० १० सितम्बर १९४० ई०:—" Instructions have already been issued for the Enumerators to accept records of Nayis as 'Nayi-Brahmans' in the coming Census if they so desire." अर्थ: —"गणकों को इस बात की हिदायतें जारी की जा चुकी हैं कि आगामी मनुष्य गणना में यदि नायी अपनी जाति "नायि-ब्राह्मण' लिखाना चाहें तो लिखी जावे।"

राजगढ़ स्टेट के मनुष्य गणना अफ़सर साहब

का पत्र संख्या १६९ ता० १० सितम्बर १९४० ई०

"Instructions have been issued in the matter according to the directions received from the Superintendent of Census Operations for Central India." अर्थ;-'इस, नायि ब्राह्मण

लिखने, के विषय में मध्य भारत के मनष्य गणना सुपरिंटेंडेंट से प्राप्त निर्देशों के अनसार आज्ञाय प्रकाशित करदी गई हैं।"

पन्ना स्टेट के मनुष्य गणना अफ़सर

श्री राजबहादुर साहब का पत्र संख्या ५० ता० १० अगस्त (वास्तव में सितम्बर) १९४०—"The instructions have been issued to the Charge Superintendents of this state to instruct the enumerators to accept the returns of those who call themselves as 'Nayi Brahman." अर्थ—"इस रियासत के चार्ज सुपरिंटेण्डेंटों को आज्ञाये जारी कर दी गई हैं कि वे गणकों को हिदायत करदें कि जो अपने को 'नायि-ब्राह्मण' लिखवायें उनको वैसा लिखा जाव।"

धार स्टेट के मनुष्य गणना अफ़सर साहब

का पत्र संख्या १३१ ता० १२ सितम्बर, १९४० ई०—"Instructions will be given to them (enumerators) to accept the returns of those who call themselves 'Nayi Brahmans' for entry in numeration slips." अर्थ—"गणकों को आज्ञायें दी जावेंगी कि जो गणना पर्चों में लिखाने के लिये अपनी जाति 'नायि-ब्राह्मण' बतलावें उनको वैसा लिखा जावे।"

सैलाना स्टेट के मनुष्य गणना अफसर साहब

का पत्र संख्या ७१ ता० सितम्बर, १९४० ई०:—"Orders have been issued in the state to accept records of Nayis as Nayi Brahmans in the forth-coming Census Enumeration." अर्थ:—"आगामी मनुष्य गणना में नायियों को 'नायि ब्राह्मण' लिखने के लिये आज्ञायें जारी करदी गई हैं।"

देवास स्टेट (बड़ी पांती) के मनुष्य गणना अफ़सर

श्रीयुत वं.. ... साहब का पत्र संख्या २५७, बागाद ता०१४ सितम्बर १९४० ई०—'Instructions have been issued to the enumerating Agency of this state to accept records of Nais as 'Nayi Brahman without any prejudice." अर्थ:—"इस स्टेट के गणना विभाग को नायियों को विनाआग्रह के 'नायि-ब्राह्मण' लिखना स्वीकार करने की आज्ञायें जारी करदी गई हैं।"

देवास स्टेट (छोटी पांती) के मनुष्य गणना अफ़सर

श्रीयुत रायसाहेब आर. एस. सातारकर साहब बी. ए. एल. एल. बी. का पत्र संख्या ८८-१७ ता० १० सितम्बर १९४० —"The necessary instructions are going to be issued and will be issued at proper time to the enumerators to make entry of the persons to be enumerated if they call themselves 'Nayi-Brahmans." अर्थ:—"गणकों को आवश्यक आज्ञायें जारी की जाने लगी हैं और यथा समय जारी की जावेंगी कि जो गणित व्यक्ति अपने आपको नायि-ब्राह्मण बतलावे तो उसको नायि-ब्रह्मण लिखा जावे।"

ओर्छा स्टेट के मनुष्य गणना अफ़सर साहब

का पत्र संख्या १३९ ता० टीकमगढ़, १५ सितम्बर, १९४०:—

The orders to the Enumerators in Orchha State to ccept records of Nais as 'Nayi-Brahman' without any rejudice will be issued in the month of October." अर्थः—"ओर्छा राज्य मगणकों को आवश्यक आज्ञायें, नायियों को नायि-ब्राह्मण' विना ऐतराज़ के लिखने के लिये अक्टूबर मास में जारी की जावेंगी।

बड़वानी स्टेट के मनुष्यगणना अफ़सर

का पत्र संख्या १४६ ता० १६ सितम्बर, १९४० ई०:—

"I have issued necessary instructions to the enumerators in the Barwani State to accept the records of Nais as 'Nayi-Brahman' without any prejudice." अर्थ:—"मैंने बड़वानी राज्य में गणकों को आवश्यक आज्ञायें जारी कर दी हैं कि नायियों को 'नायिब्राह्मण' बिना किसी ऐतराज़ के लिखा जावे।"

बिजावर स्टेट के मनुष्यगणना अफ़सर साहब

का पत्र संख्या १२६ सी. ४०-४१ ता० २१ सितम्बर १९४० ई०:

'Instructions have been issued to the Charge Superintendents to accept the returns of those who call themselves 'Nayi-Brahman." अर्थ:—"चार्ज सुपरिंटेंडेंटों को आज्ञायें जारी कर दी गई हैं कि जो अपने को नायिब्राह्मण लिखावें उनको लिखा जावे।

सीतामऊ स्टेट के मनुष्य गणना अफ़सर साहब

का पत्र संख्या ११८ ता० १८ सितम्बर १९४० ई०:—

"Instructions to accept the returns of those who call themselves 'Nayi, Brahman', for entry in the enumeration slips, have been received from the Superintendent of Census Operations in Central India and that needful has been done here in the matter." अर्थ:—"मनुष्य गणना पर्चियों में उनकी जाति जो अपनी जाति 'नायि-ब्राह्मण' बतावें लिखना स्वीकार करने के लिये मध्य भारत के मनुष्य गणना सुपरिंटेंडेंट साहब की आज्ञा प्राप्त हो गई हैं और इस सम्बन्ध में आवश्यक कार्यवाही कर दी गई है।"

Record of Nayee Brahman

IN THE

Census of India. 1931.

The Government of India's order, under which Nais were recorded as "Nayee Brahmans" throughout British India and states, was as follows :—

From

A. Whittaker Esquire, I. C. S.,
Under Secretary to the Government of India.

To

The General Secretary,
Akhila Bharatiya
Nayee Brahman Mahasabhh, Benares.

Simla, the 19th September 1930.

Sir,

With reference to your letter No. C./C. 152 dated the 25th August 1930, I am directed to say that instructions have been issued to the Superintendents of Census Operations to accept the returns of those who call themselves Nai-Brahmans. For census purposes however the terms "Kulin" and "Srotriya" cannot be accepted as describing Nai-Brahmans.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) W. D. ALMEIDA

for Under Secretary to the Govt. of India.

Our readers must be eager to know the number of Nayee Brahmans recorded as such in the last census, but we are unable to give correct and up-to-date figures for the following reasons :—

1. This time there were several agitations raised by the Arya Samaj, Brahmo Samaj, Sikh Sabha, Hindu Sabha, Jatpat Torak Mondal, Shudhi Sabha etc., which were totally against the record of caste in the general Schedule, and the Congressmen strongly opposed the census itself. This resulted carelessness of the enumerators and we are told that at several places and houses neither enumerators went to make entries in their registers or lists, nor they went to justify the correctness of their entries even on the last date of the census.

2. The so called high class Hindu enumenators mostly did not like to enter our caste fellows as Nayee Brahman, and we had to report against several such men. The Supdt. of Census Operations Bihar and Orissa in his report Vol VII part I on page 264 writes—"Complaints were infrequent that enumerators resolutely declined to record well known castes under titles which they regarded as new fangled and preposterous." Therefore the census records cannot be told to be much reliable.

3. The census operations mostly for the sake of economy summed up the figures of several sub-castes in one or other general head. The Supdt. of Census Operations U. P. in his report Vol XVIII part I on page 528 accounts

for it as follows —"The original idea was to show each of the new caste names claimed at the head of each column, but they were so numerous that in the interest of economy this idea had to be abondoned and each such community has therefore been shown in the Imperial Tables under its old and better known appellation. This, I would emphesize strongly, has been done solely on the grounds of economy andhas no reference whatever to the merits or otherwise of the claims of origin that have been advanced."

Still we here collect figures and remarks passed in brief from the 23 volumes (each in two parts) of the Census of India 1931, which we have gone through and are enough to show how much of Nayee Brahman is treated in the Census Reports :—

1 Census of India 1931 (General) Vol. I Part I. Page 431—"Nai claim Brahman." "Napit claim Brahman." Pages 415—"Nai Brahman in latter unit."

Vol. I Part II—Page 531—arranging barbers' names alphebatically—"Ambattan, Bhandari." Hajjam, Kelashi, Mhali, Nadig, *Nai*, "*Nai Brahman*," Napit, Nhavi, Pandithar, Vellakattalanan" shows general total of the

caste in India. "3727629 persons (having) 1929370 males and 1798259 females," detailed as follows:—

Ajmer Merwara	7029	C.P. and Berar	195524
Assam	33434	Delhi	5246
Baluchistan	125	Madras	360301
Bengal	451068	N. W. F. Provinces	27242
Bihar and Orissa	577871	Punjab	380657
Bombay	175819	United Provinces	906457
Baroda	29164	Travancore	742
Central India	95949	Rajputana	166096
Gwalior	54819	Sikkim	17
Hyderabad	159745	W. I. States	55654
Jammu and Kashmir	37623		
Cochin	5259 / 1779		

Page 178. Civil condition :—

65. Nai-Brahman etc.

Population dealt with.	Unmarried.	Married	Widowed
Males 1003995	455577	472939	80429
Females 911274	310316	476211	124747

Page 434. Literacy of selected castes :—

96. Nai-Brahman.

Population dealt with.	Educated.	Uneducated	Educated in English.
Total 1582827	55453	1527374	2757
Males 841638	51613	79025	2681
Female 741189	3840	737349	76

2. Baluchistan - Vol. Part II Page 112

Nai Per. 125 M. 110 F. 15.

The Census Superintendent for Baluchistan (Khan Bahadur Khan Gul Muhammad Khan

Wazir-i-Azam, Kalat State), in his letter from Quetta No. 88 dated the 18th May 1933, writes:—"With reference to your letter No. c.c. 1933/12 dated the 28th April 1933, I have the honour to state that number of persons who returned themselves as *Nayee Brahmans* at the census of 1931 was found to be 20 (19 males and 1 female). All these were found in the Quetta Pishin District."

3. **Bengal and Sikkim, Vol. V, Part I.** Page 427—"Napit claimed *Nai Brahman*, Sabitri Brahman."

Page 481—"Napit [R. II. 124 : C. R. 1921, V (*i*), 358]. The members of this caste have risen from 444185 in 1921 to 451068 on the present occasion after a slight decrease in the previous decade 0·7 per cent. between 1911 and 1921. They are evenly distributed throughout the whole of Bengal as indeed to be expected of a caste whose services are necessary at the Chaula Upanayana and Marriage ceremonies of Hindus of all castes when they will consent to serve.

In other parts of India, the Napits claimed amongst other names the term *Nai Brahman* and early secured permission to use this name in returning their caste. Permission had necessarily to be extended also to Bengal for the use of this term. The claim to Brahmanical status is based apparently upon two conditions, first that they perform the functions performed for the gods by Savita and Adhwaryu, and secondly their presence is essential at the Upanayana

and marriage cermonies even of Brahmans, at which as representative of Savita Deva, they claim to receive a certain measure of adoration." The term invented for themselves by the Napits of Eastern Bengal is Sabitri or Savitri Brahman."

Vol. V Part II. Page 238—"110 Napit (Hajjam, Nai, Naia, "*Nai Brahman*," Nao, *Sabitri Brahman*," Hindus Bengal Per 451068 M. 235974 F. 215094."

4. Bihar and Orissa. Vol. VII Part I.

Page 263—"Hajjam" (Napit, Nai).....*Nai Brahman.*

Page 264—"Exception had to be taken to the return of a Hajjam under the designation of Kulin Brahman, because this term has hitherto been used to denote a particular community, to which the Hajjams quite definitely do not belong, and the use of it by them would therefore have been misleading, but the same objection did not apply to their use of the term *Nai Brahman.*"

Vol VII Part II.—Page 137—"Hajjam (Nai, Napit, *Nai Brahman*) Hindu Per. 456779 M. 2 27586 F. 22919 3."

5. Bombay Presidency Vol. VIII. Part I.—Page 398. "3. The President of the Kulin Brahman Mahasabha Bharat Jallandhar city Punjab, requested that members of their community by described as Brahman by caste and Kulin as sub-caste, and be allowed to return themselves as "Kulin Brahman." The Census

Commissioner directed that they could be entered as Kulin *Nais* or *Brahman Nais* and not as Kulin Branmans."

Page 538—"Hajjam—The term is applied to muslim barbars."

6. Central Provinces and Berar Vol. XII Part I.—

Page 355—"Four years past some castes have been trying to elevate themselves in the social scale. The most notable and recent examples are the Nais and Dhimars. The Nais wish to identify themselves with Brahmans, as *"Nyayi Brahmans."*

Pages 374-382—"279. *Brahman Nai* (summed up in) Nai" "945. *Nai Baahman* (summed up in) Nai."

7. Madras. Vol. XIV. Part I.—Page 334 "The first entry in the table offered the wildest variation of all. 227000 Ambattans have become 10000. The fly-leaf will help to show where some have gone ; Navithan, Nai, *Nai Brahman*, Navutian. Pariyari claim about 140000, all terms unrecorded on untabulated in 1921. The volume of printed literature showered upon me bearing on the peculiar merits of the term Nai as descriptive of barbers was as surprising as its contents were wearisome. Perhaps those who cherish cast may draw the conclusion that the term Brahman has not apparently lost all savour, even in South India, where so much effort is expended to add it to Nai. Even if the totals under all the terms are added there

remains a good many thousand unaccounted for, who would probably be discovered under some still more grandiose term."

Part II. Page 306—"Nai Per. 19444 M. 9809 F, 9635 (in) Godawari, East Guntur, Coimbatore. *Nai Brahman* Per 413, M. 200, F. 213 (in) Cuddapah*

Page 305—"Barber 360380 (detailed as follows) Ambattan, Barber 1026, Bhandari 24934, Kaviuthian 3968, Mangala 174974, Maruthuvan 152, *Nai 19444** *Nai Brahman 413**, Nasuvan 404, Navithan 102915, Navutian 1013, Pandithan 3914, Pariyari 15238, Velakattalavan 897."

8. **Delhi. Vol. XVI.**—Page 123-124—"The enumerators, were, however, instructed that in all cases in which a caste other than traditional was claimed ,the traditional caste should be recorded in brackets after the caste claimed ; such as, *Brahman* (*Nai*), Dhiman Brahman (Carpenter), Tank Kshatriya (tailor), Moghal (carpenter), and Awan (Nilgar)."

---

*Nai was a new name for Madras and the agitation was for record of 'Nai Brahman,' not for Nai, still 1944 persons are said to have been recorded as Nais in Godawari, East Guntur, and Coimbtore districts. We well know that in these districts our workers most propagated only for Nayee Brahman and several hundreds of our bretheren here got the sacred thread, while the case in cuddapah was quite reverse—there was no propaganda-still 413 persons are recorded as Nai-Brahmans. It means that in Godawari etc. the enumerators prejudicely recorded Nai Brahmans as Nais only. Therefore we should add 19444 Nais to 413 Nai Brahmans and make up the total 19847 as Nai Brahman.

Page 126-127— "Nai (in) 1931 (numbered) 5000, (in 1921) 6000." Nearly all the castes have shown an increase, the exceptions being Lodha, Dhanak, Khatik, Nai and Mali....The Nais have decreased, as many of them have evidently claimed other castes, 600 having returned themselves as *Brahmans*, though finally included among Nais. There might be many other Nais who claimed another caste without returning their tradional caste.,,

Page 129—"2645 (Nais) claimed *Brahman*.

(9) Punjab.—Vol. XVII Part I—

Page 325—"The instruction was as follows:-

If any person returns a caste other than his tradional caste it should be recorded in column 8 of the general schedule with the tradition1 caste being added within brackets, such as *Brahman (Nai), Dhiman Brahman* (carpenter)."

Page 349—"293. The Hindu Nais in the Province number 102628 as against 107655 at last census. As already remarked at an early stage in this chapter, some Hindu Nais were anxious to be claimed as Kulin Brahmans, but were not permitted to return this caste, as Kulin Brahman is a high caste of Brahmans in Bengal. As many as 8770, have however, returned their caste as *Nai Brahman*." Page 350—"It is quite likely that many Nais, specially those engaged in occupations other than traditional were successful in returning some other caste So the figures do not represent the actual strength of Nais.

0. U P. of Agra and Oudh—Vol XVIII Part I Page 531—"50 Nai—*Nai Pande Brahman*—Mainpuri. *Nai Brahman*—Bulandshahar, *Pande Brahman* Etawah, *Brahaman* Dehradun, Muzaffarnagar. Unao.

11. Baroda State Vol: XIX - Part I—

Page 415—"Valand (including *Nayee Brahman*)—1931—28035, 1921—25569, 1911—24838, 1901—24878.

Page 413—"Valand (including *Nayee Brahman*) 28035."

Page 468—The *Daccani* barbers of the Hindu preservation are called Nhavi, while the corresponding caste in North India is known as *Nai*. A section of these, presumabely under Arya Samaj influence have started calling themselves *Nai Brahmans*, implying a claim to Brahman-nood.

Page 394—"So long as any new name adopted did not cause any confusion or prevent comparision with past figures, the census readily agreed. Thus the Hujjams were allowed to call themselves Valand or *Nai Brahmans*."

Page 395—"Wishing to be known as Nayee or *Nai Brahma*.

The Hindus were allowed to return either Valand or *Nai Brahman* as they chose.

Page 468—Valand (Hindu 28016; Arya 19)

Part II page 123—"Valand including *Nayee Brahman* Baroda State Per. 28016 M. 13803 F. 14213.

12. Central India Agency—Vol XX—Part I—

Page 213—"Nai title claimed *Bramhan*

13. Jammu and Kashmir—Vol. XXIV Part 1—Page 310-316 Claims of different communities—(*i*) *Nai Brahman*. The way out of the tangle was found on receipt of the Census Commissioner for India's instructions agreeing to the return of the caste as 'Nai Brahman,' Brahman Nai' or 'Kulin Nai' and the correspondents were informed accordingly.

Page 312—"The Nais who returned themselves as *Brahman Nais* were 54 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII."

14. Mysore—Vol. XXV Part I—

Page 317—"(XVII) Some members of the Nayinda community requested that in persuance of practice elsewhere they should be shown as "*Nayee Brahmans*"

15. Ajmer Merwara Vol. XXVI and Rajputana Vol. XXVI—When on pages 78 and 121 of the two volumes respectively it was found remarked:— "The request (claims) of the Nais were rejected", the General Secretary of the Akhila Bharatiya Nayee Brahman Mahasabha wrote a letter No. c.c. 1933 dated 3rd April, 1933, in protest and, in reply to it, B.L. Cole Esqr. the Census Superintendent for Raj-

putana and Ajmere Marwara in his letter of 8th April, 1933 wrote :—"All that the Government of India consented to was that an entry of "*Nai-Brahman*" was to be accepted."

REVATI PRASAD SHARMA,
Upadeshak,
(and Late Hony. General Secretary)
Akhila Bharatiya Nayee Brahman Mahasabha,
Benares (N. India).

SUBJECT.....

.....

.....

Section Census

File No. 27-40.

Serial No. 9

Diary No. of letter replied to.....

No. 97215/Cen/1

To

Shriman Revati Prasad Sha.
General Secretary,
Akhila Bharatiya Nayi Brahman Maha Sabha
Wachhowali, Lahore

General and Revenue Secretariat

( )

the *19*

Sir,

ate of issue 19/2/41

with reference to your letter No. C.C. XVIII dated 15/1/41 addressed to the Pr Secretary to H.H. the Maharaja of Mysore praying that the name Nayi Brahman be accepted instead of Nayinda etc. during the ensuing Census for purpos of tabulation, I am directed to forward a copy of (X) one endorsement issued on a similar representation from the Honorary Secretary of the Nayi Brahman

Signed by Mr. C.S.S.C

List of enclosures.....

Flag B

Copied by .....

Examined by .....

P.T.O.

Subha. Bangalore.

Received etc.
Dec 19 May
by Secretary to Govt.
Dev Department

4/12/0.

BRB
30/1.

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

General and Revenue Secretariat.

No. G 725/Ed/

Dated, Bangalore, 19th February 1941

FROM

The Secretary to the Government of His Highness the Maharaja of Mysore.
Development Department.

To

Shriman Revati Prasad Sha,
General Secretary,
Akhila Bharatiya Nayi Brahman Mahasabha,
Wachhowli,
LAHORE.

Sir,

With reference to your letter No. C.C. XVIII dated 15th Janua 1941 addressed to the Private Secretary to His Highness the Maharaj Mysore praying that the name Nayi-Brahman be accepted instead of 'Nayinda " etc during the ensuing Census for purposes of tabulation, I am directed to forward a copy of the endorsement issued on a similar representation from the Honorary Secretary of the Nayi Brahman Sabha Bangalore.

I have the honour to be,
Sir,
Your most obedient servant,

Sd. M. Venkatesa Iyengar

Secretary to Government
Development Department.

Memo No. G. 726 Dated, Bangalore, the 19th February 1941

Copy of the above is forwarded with compliments to the Censu Superintendent in Mysore.

C. N. Narasimha Char

For Secretary to Government,
Development Department.

Akhila Bharatiya Navi-Brahman Mahasabha

(The All-India Association of the Nayi-Brahman Community)

Established—20th April, 1921.

No. 'Wachhowali, LAHORE. *Dated the ....194 .*

(3) In a copy of the letter No. G/16590/Census 27-40-8 dated the 24th January, 1941 of the Secretary to Mysore Government-Develope: Department, to the Secretary Nayi Brahman Sabha Banglore(copy enclosed herewith for ready reference), I was much surprised to note in it that, acceptance of 'Nayi-Brahman' for 'Nayinda' is rejected on the ground that it would be misleading. No reason for it. And I myself am unable to understand why the term 'Nayi-Brahman', which is granted All over India, for which the Akhila Bhartiya Nayi-Brahman Mahasabha have received orders (1) from the Governmen of India, (2) from the 12 Provincial Superintendents of Census Operations and (3) from ~~the~~ more than 4 dozens states, including those like Jammu & Kashmir, Hydrabad (Nizam), Gwalior Baroda, Jaipur, Jodhpur, Udaipur, Bikaner, Bharatpur, Indore etc., has become misleading in Mysore. I think some communa prejudice is working underground, clearly to say the other Brahmans do not like the 'Nayinda' community to be termed as 'Nayi-Brahman' and so the excuse.

(4) 'Nayinda' is one of the backward and oppressed castes and the high castes mostly do not like its uplift. Therefore on behalf of the caste, I most humbly and respectfully request the Amin-ul-Mulk Dewan Bahadur to consider the case himself and to issue favourable orders as done by the Govt: of India, to accept record of 'Nayi-Brahman' at least of those who call themselves as such, without any prejudice.

Hoping to hear about same at an early date.

Copy.

Government of His Highness The Maharaja of Mysore.
General and Revenue Secretariat,
Dated, Bangalore 24January

No. G. 6590/Census 27-40-8

From

The Secretary to the Government of His Highness the Maharaja of Mysore,

Development Department.

To

Srimahan Lavkushal Das,
Hon. Secretary, Nayi- Brahman Sabha, Bangalore.

Sir,

With reference to your letter No. 184 dated 20th October, 1940 forwarding a copy of the Resolution of the Nayi-Brahman Sabha, Bangalore at a meeting held on the 19th October 1940 in the matter of the tabulation of the community at the ensuing census and change of the nomenclature from "NAYINNDA" TO "NAY-BRAHMAN", I am directed to state that Government regret they cannot accept the proposals as the proposed change in the name would be misleading

I have the honour to be,

Sir,

Your most obedient servant,

[illegible] S. Srinivasachar,
For Secretary to Government,
Development Department.

Appendix F G—1]

SUBJECT.....

.....

.....

Diary No. of letter replied to .....

General and Revenue Secretariat

( )

the *193*

Date of issue 29/3/'41

Signed by Mr. C-S-S.C

List of enclosures.....

Copied by.....

Examined by..... BRP 28/3.

Section Census

File No. 27-40

Serial No.

No. G. 8663

To

The Census Superintendent
in Mysore

Sir,

With reference to the Correspondence ending with your U.O. Note No. 14132 dated 20.3.41 re: Change of the nomenclature of the Nayinda Community to Nayi Brahman, I am directed to enquire if it is possible now to furnish information as to how many have called themselves as 'Nayi Brahmans' in Mysore in this Census.

I have etc.

for Secretary to Govt.
Rev. Depts.

Census. 27-40 - Gen 14689

No. 14372

OFFICE OF THE CENSUS SUPERINTENDENT
IN MYSORE,

Dated Bangalore, ...3rd....April.....*194* 1.

FROM

P. H. KRISHNA RAO, ESQ., M.A.,
CENSUS SUPERINTENDENT IN MYSORE,
BANGALORE.

To

M. NAVANEETHAM NAIDU, ESQ., B.A., B.L.,
Secretary to Government,
Development Department,
BANGALORE.

SIR,

With reference to your letter No. G. 8663/ Census 27-40 dated the 27th March '41, enquiring whether it is possible to state as to how many persons have returned themselves as 'NAYI BRAHMANS' at this Census, I have the honour to state that the information is not available now but can be furnished only after the sorting for castes is over.

I have the honour to be,
Sir,
Your most obedient servant,

CENSUS SUPERINTENDENT.

Appendix F G—1]

SUBJECT.....

.....

.....

Section Census

File No. 27-40

Serial No. 11

Diary No. of letter replied to.....

No. G. 9464

To

Shriman Revati Prasad Sha.
General Secretary,
Akhila Bharatiya Nayi Brahman Mahasabha,
Wachchowli, Lahore

General and Revenue Secretariat

( )

the *19*

Date of issue 22nd April 1941

Sir,

Signed by Mr C. S. L Char

With reference to (the correspondence ending with) your letter No. C C. XVIII/139 dated 21. 2. 41 addressed to the Private Secretary to the Dewan of Mysore, re. Change of the nomenclature of the Nayinda Community to Nayi Brahman, I am directed to state that H.H. Govt do not see sufficient reasons to reconsider the orders already communicated to you in this Office letter No. G. 7215/ Census. 27-40

List of enclosures.....

Copied by .....

Examined by .....

WD 056—GPB—40,000—30-7-40

dated 19.2.41. I am to add that "Nayinda" is considered as ~~good~~ a ~~Name~~ name as "Nayaka" or Nayi-Brahmans and it cannot be said that "Nayinda is an insulting term or Occupational term like "Barber" or Nayam, ~~that~~ the main ground urged for Change of name therefore does not exist in the State of Mysore.

and not good also

Nayi Brahmans in Kannada & Tamil would be understood as Nayi Brahmans & like nayi Barber the word is likely to convey a sense of inferiority.

I have &c.

4/8/4

for Secretary to Govt.
Dev. Dept.

Memo No. 9465

Copy to the Census Supdt. w ref. to the Correspondence ending with his U.O Note No. 14132 dated 20.3.41

for Secretary to Govt.
Dev. Dept.

The Secretary to the Government of His Highness the Maharaja of Mysore.
Development Department

To

Shriman Revati Prasad Sha,
General Secretary, Akhila Bharatiya
Nayi Brahman Mahasabha, Wachehowli,
L a h o r e.

S i r,

With reference to the correspondence ending with your letter No.C.C.XVIII/139 dated 21st February 1941 addressed to the Private Secretary to the Dewan of Mysore, regarding change of the nomenclature of the Nayinda Community to Nayi Brahman, I am directed to state that His Highness' Government do not see sufficient reasons to reconsider the orders already communicated to you in this office letter No.G.7215/Census.27-40 dated 19th February 1941. I am to add that "Nayinda" is considered as good a name as "Nayanaja" or "Nayi-Brahmana" and it cannot be said that "Nayinda" is an insulting term or occupational term like "Barber" or "Hajam" and that Nayi Brahmana in Kannada or Tamil would be understood as Dog Brahmana and like Nayi Kode the word is likely to convey a sense of inferiority. The main ground urged for change of name therefore does not exist in the State of Mysore.

I have the honour to be,
S i r,
Your most obedient servant,

Sd/- M. Navaneetham Naidu

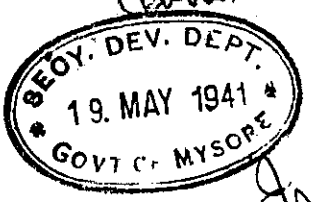
Secretary to Government
Development Department

Memo No. G 9465 Bangalore, Dated 22nd April, 1941.

Copy of the above is forwarded, with compliments, to the Census Superintendent in Mysore with reference to the correspondence ending his un-official Note No.14132 dated 20th March 1941.

Hanumanta Rao
for Secretary to Government
Development Department. 21/4/41

Pct. No. 3125-



OFFICE OF THE DEWAN OF MYSORE,

Dated, 16 5 *194*1

The accompanying petition addressed to the Dewan is forwarded, with compliments, to the Secretary to Government, Development Department.

for favour of disposal

By Order,

Private Secretary to the Dewan.

Cens. 27-40-12

ESTD. 1932.

NAYI-BRAHMAN SABHA, BANGALORE. East.

AFFILIATED TO

Akhila Bharatiya Nayi-Brahman Mahasabha, Benares.

(The All-India Association of the Nayi-Brahman Community.)

No. 283/Gen.1. 4.18.

Date 12th May 19 41

From

SRIMAHAN

M. LAVAKUSHAL DAS, D.S.M., V.M.

Genl. Secretary.

11, Kindly Cottage, Fraser Town, Bangalore,

To Amin-ul-Mulk

Sir, Mirza M. Ismail, K.C.I.E.

O.B.E.,

Dewan of Mysore, Bangalore

OFFICE OF THE DEWAN

Date of receipt 16.5.41

Petn. Regr. No. 3125

Sir,

Flag 'W' With reference to order No.G.6590/Census 27-40-8 dated 24-1-1941 from the Secretary to Govt (Development Deptt), I have the honor to communicate a copy of the Resolution of the Nayi-Brahman Sabha, Bangalore, passed in the public meeting held on 11th May 1941 and to request that you may be so good as to direct the issue of necessary orders in the matter, as required in the Resolution No.26 dated 11-5-1941 of the Sabha, attached herein.

Dep. Secy.)

I have the honor to be,
Sir,
Your most obedient servant,

M. Lavakushal Das 12/5.

Hon. Secretary,
Nayi-Brahman Sabha, Bangalore.

expedient therefore that the Government of Mysore should be moved again through the Dewan Sahib of Mysore to reconsider their decision and issue orders favourable to the Sabha.

12/5.

Hon. Secretary,
Nayi-Brahman Sabha, Bangalore.

Bangalore
Dated, 12-5-1941.